

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XIII.

{ S. S. JONES, EDITOR,  
PUBLISHER AND PROPRIETOR. }

CHICAGO, FEBRUARY 2, 1873.

{ \$3.00 A YEAR, IN ADVANCE;  
SINGLE COPIES EIGHT CENTS. }

NO. 20.

## Original Poetry.

### TIME AND I,

On My Fiftieth Anniversary.

BY EDMUND S. HOLBROOK.

To-night, my dear wife, I fain would rehearse,  
In my simple and quite unpretending verse,  
(As I seek, not the grand, but the true, to display.)  
How old FATHER TIME, on his dusky wings,  
Approached me, and uttered most curious things,  
On this fiftieth round of my natal day.

Said he, with an impudent voice, and bold,  
"You are fifty years old, sir, fifty years old;  
Fifty years of your life have sped them away;  
Your brow is wrinkled, your eye is dim,  
Your breath is short, you are weak of limb,  
And your locks are getting quite thin and gray."

"How many more of my years do you crave?  
And how many more do you think you can have,  
The while you may draw your now quivering  
Brow? or I'll give you a sense of my power;  
In a single day, or perhaps in an hour,  
I will send you my fearful messenger, Death."

Then he roguishly laughed, and ogled his eyes,  
As if he had caused me a dreadful surprise;  
But, failing, he frowned as a flashing storm;  
And before my vision there seemed to pass  
A spindle, an urn, a scythe, an hour-glass,  
The Fates with their shears, and a skeleton form.

Then said I, "FATHER TIME! pray how can this be,  
That thus you should think to intimidate me,  
And to startle my thoughts from their sweet  
Repose,  
When my faith you behold, and hence could discern  
How I, with contempt and with scorn, would spurn  
Your threats, and your frowns, and your stage-  
play shows?"

"Oh, what do I care for the fifty years gone?  
Are there not fifty more still coming on,  
And fifties of fifties yet to abound?  
That circle, where is it, that emblem of yours,  
That shows how the mar h of the years endures  
Forever, in swift, but unceasing round?"

"And pray, what is death but a darksome road,  
That quickly shall bring to some better abode,  
My burden of sorrows and cares laid by,  
Whence I can look back to the years that are  
Passed,  
And say, 'Good-by, I have triumphed at last,  
And I rest in my happier home on high?'"

"I stand on a poise as I contemplate life;  
I should leave a true and devoted wife,  
And children three, should I answer your call;  
They will seek my love in their earthly home,  
They will want my care in their years to come,  
They will need my strength that they may not  
Fall."

"But there are the three that have gone above;—  
As well, no doubt, they would share my love;  
Perhaps they may need my equal care:  
Oh, happy that hour, and blest will it be,  
When those beautiful ones again I'll see;  
When the loved and the lost shall greet me  
There."

"Some friends that I love I should leave behind;  
But many more there as true I would find,—  
Parents, and brothers, and sisters dear,  
And many a one whose kindred I claim,  
Some stars of humanity, learning and fame,—  
Souls, hearts and heads, bright, warm and  
Clear."

"And that spirit realm—'tis not far away;  
No doubt, as I would, I could earthward stray,  
And, perhaps, some heavenly charm I could  
Bring."

To sanctify pleasure, to mitigate sorrow,  
To strengthen the hopes of a better to-morrow,  
To buoy up the soul as a bird on the wing.

"As I think, when the spirit's strong wings are  
Unfurled,  
I shall range, as I will, from world unto world,  
In the path that leads upward and onward  
Forever."

Pray speak not of Death as a 'terrible thing,'  
Nor the shears of the Fates as a 'fearful thing,'  
Nor the end of earth as a 'dark cold river.'

"As the river but brings to a brighter shore,  
And the shears cut the thread that I'll need no  
more,  
And Death takes a weight that is ready to fall,  
All bringing a better and never a worse,  
I'll give them my blessing, but never a curse,  
When my mission is done, and I hear your  
call."

"As life, at the best, is burdened with tears,  
And Time, thou, an endless circle of years,  
The better before and the worse behind,  
You may drive on your car as it suits you best,  
Either rapid or slow, for I'm happy and blest,  
In a soul ever young, to no limit confined."

Now when I had spoken, TIME hovered more near,  
A presence most gracious, and said in mine ear—  
As he placed his hand gently upon my brow—  
"The terrors of Death are the childish fears  
Of those who divine not the march of the years;  
I'll call for you sometime, but shall not just  
now."

"And, till then, to myself and all others be true;  
Keep the heavenly heights forever in view;  
Thy strength for the truth's final victory rally;  
Thy heart and thy hand to humanity lend,  
And LIFE, and not DEATH, shall come, as a friend,  
And bear thee in triumph across the 'dark  
valley.'"

Time passed, and with manner so gentle and blithe,  
That I saw not his glass, his urn, nor his scythe,  
And I felt more than ever a sense of repose;  
For if each remove brings us nearer our home,  
Oh, why should we start at the changes to come,  
Or shrink that our pilgrimage draws to its  
close?

And now, thou companion of home and of heart,  
That hast borne the more dear, the more sacred  
part,  
Most bravely as mother, most truly as wife,—  
As one we will travel our life-journey through,  
With patience to bear, and with courage to do,  
And together descend to the night time of  
life.

Fierce storms and their lightnings have gloomed  
our path;  
At times we have suffered Heaven's seeming wrath,  
And often have sat in the shadows of sadness;  
Yet ever we've shared a fair measure of bliss,  
For the life that shall be even now sweetens this,  
And the bitterest sorrows are savored with  
gladness.

Whatever the gifts, there are thanks to the Giver;  
But chiefest of all, that His hand shall deliver  
The soul from the chains that confine it down,  
That onward it pass to that 'beautiful shore,'  
To its loves and its hopes; to that life evermore,  
Whose types are the harp, the robe, and the  
crown.

The night time of life! let it come as it must;  
Let the body return to its primitive dust,  
And let no regrets our freed spirits enthrall:  
A few parting words will be spoken in tears,  
And we shall pass on, in the march of the years,  
Through LIFE and through TIME, to the  
FATHER OF ALL.

Chicago, Ill.

### The Dutchman's Query About Special Providence.

That Dutchman who was called upon to give a  
sum of money  
To build a meeting-house for God, the sequel  
shows quite funny.

One thousand dollars he subscribed to build for  
God a church,  
Saying he thought they needed one to worship  
God in, much.

They built the church—still needed funds to get  
a bell to ring—  
The Dutchman said I will subscribe—we need  
that very thing

To tell us when 'tis time, you know, to gather in  
the church—  
To put us all in mind to meet, lest some be in the  
lurch.

This done, they called again, to ask for one more  
subscription—  
They need much a lightning-rod to give the house  
protection.

"Vot for! vot for! dish lightning-rod? Tell me,  
vot ish it for?  
Ish it to keep, God's tunder off?—Ish dat vot it  
ish for?"

"Then not one tam cent vill I give! we build the  
church for God—  
If God done like her, let him smash her! Away  
vot your tam rod!"

"If all the strokes of lightning are sent by the  
great God,  
Should we then 'wart his purposes by sticking  
up a rod?"

"If God in his own providence has caused the  
church to rise,  
Let God himself protect her—I vill not tell such  
lies."

"Should I subscribe, you'll ask agin to get in-  
sured from fire!  
I vill not do it; God do know the church is his  
entire!"

"And if he vant to burn or smash, jest let him if  
he dare!  
I vill not give you tam cent more, I vot't! I vot't!  
I swear!"

That honest Dutchman's common sense was proof  
against such stuff—  
To build the church and hang the bell he thought  
was quite enough.

Without insuring any way, 'gainst Special Providence—  
'Twas too much tax entirely on his benevolence.

The above is from a work by the author, D. Howland Hamilton, just issued, entitled COMMON SENSE THEOLOGY; OR, NAKED TRUTHS IN ROUGH SHOD RHYME. The hits are really splendid, and well worthy of careful perusal. It is an excellent work to circulate among the clergy.

### "THE CLOCK STRUCK ONE."

The Rev. Samuel Watson.

A full History of the Remarkable Case.

He did Recant, Not at all.—He is True to Principle.

The Methodist Church South lost its most Efficient Member.

Spiritualism Triumphant.

His Letter to the Memphis Appeal.—The Defense.

(CONTINUED FROM NO. 19 OF THE JOURNAL.)

[From the Memphis (Tenn.) Appeal, Jan. 23, 1873.]

EDITORS APPEAL:—Averse as I am to appearing in the newspapers, I am compelled to ask your indulgence now. My attendance at two meetings, of which you gave an account, and the interview sought and obtained with me, seem to have given great offense in certain quarters. It is due to all concerned that I give my friends and the public a statement of the facts involving my character as a man of truth and honor, in connection with the recent action of the Memphis Conference, and what has been published respecting it. The *Public Ledger* had this in its news column soon after Conference:

"The Clock Struck One" has been pronounced heretical by the Memphis Conference,

and Rev. Mr. Watson, the distinguished author of the learned work, recants his faith in Spiritualism, and agrees to withdraw the book from sale and suppress its publication."

There is not a member of that Conference who does not know

THAT IS NOT TRUE.

I supposed, when I saw it, that the *Western Methodist* would correct the statement in its first issue after it appeared. Such was the course pursued by that paper toward me, while Dr. Jones and myself were writing about the clock-striking, that my self respect would not prompt me to ask him to do it.

It is due to truth, as well as myself, to let this community (in which I have lived more than a quarter of a century) know what are the facts in connection with this subject.

I have published nothing, since the publication of the book, except the reply to Dr. Otey's card last summer. Feeling the delicacy of my situation, I resolved to publish nothing until I had first submitted it to my Presiding Elder and the editor of the organ of the Memphis Conference. I wrote the following communication, and read it to them last Friday at the office of the *Western Methodist*.

In the examination of character, when my name was called in the regular order of business, my Presiding Elder responded,

"NOTHING AGAINST BROTHER WATSON."

"He may wish to make some remarks in regard to a book he has published." I said, as near as I can remember, I will gladly embrace the opportunity to state that I was brought up a Methodist; that I had been familiar with the works of Mr. Wesley and Dr. Adam Clarke from my boyhood, and entertained the same opinion they did, or, that my views were in accord with theirs as to the return of the departed to earth, as stated by them in their writings; that I had a contemptible opinion of what some people thought was Modern Spiritualism; that I believed the Church would have to occupy the stand-point of that book to admit the phenomena, but to ignore any reliability or authority of the teachings of spirits. Rev. John Moss remarked, in view of the fact that a District Conference had passed some resolutions relative to the book, he thought a committee should be appointed to confer with me in regard to it. Dr. T. L. Boyell, Revs. John Moss and R. A. Taylor were appointed the committee. We met at Dr. Boswell's room that night, and had a full, frank and pleasant conversation in regard to it. Brother Moss inquired of me if I could not explain, retract or modify what I had published. I replied in the negative and said if the committee think the Memphis Conference, or the

METHODIST CHURCH, WISH A VICTIM,

I will most cheerfully be the sacrifice on that altar. I retired, and the next meeting the committee presented the charges to the Conference. Rev. R. A. Taylor, one of the committee, differed with the other two in regard to something, I know not in what particular, but after some discussion they formally presented their report. A committee of thirteen was then appointed, with Dr. S. W. Moore as Chairman, and the Secretary of the Conference as Secretary. The committee met that night at Dr. Moore's room. They and myself had no conversation whatever. Rev. W. C. Johnson invited me into another room and read the paper he had prepared for me to sign. I told him there was no sacrifice of truth, principle, or honor, required in that paper, and that I would sign it. He reported it to the committee, where I was invited into their room. The Chairman asked Brother Thomas Joyner to lead in prayer, which he did most feelingly, thanking God for the

AMICABLE ADJUSTMENT

of the matter. It was thought, however, that it was necessary to read the charges and specifications and the document I had signed, and make out the minutes to be read to the Conference, all of which was done and reported to the Conference next morning, when my character was passed unanimously. There was not an unkind word uttered by any one, nor a thought of an unpleasant character, to my knowledge. When it was all over, the Presiding Elder of the Memphis District suggested that this was a family matter, and that it would be best not to publish anything in regard to it. Had this course been adopted there would have been no necessity for this explanation. I must now turn my attention to

THE APPEAL REPORT.

In the main it is correct, yet there are some things misunderstood. The first and most important error is in this extract: "He believed the Conference held the same views that he did in reference to the doctrine of spirits." It should have been that he (I) believed that Wesley and Clarke held the same views, viz: That spirits do return and communicate with mortals. I never supposed that the Memphis Conference, or the individual members held any such views. If I were going to select the men who were the most violently opposed to these views I should certainly select the Memphis Conference. I do not know a single member who entertains my views of that subject. The Methodist Episcopal Church South, I think, has more hostility toward them than any other people. It has been the saddest trial of my life to do what I knew was in opposition to the views of a body of men with whom I have been associated all my life, and for whom I have the highest regard, and the warmest affection. They will be among the last to believe, even as Wesley and Clarke did. Another error occurs in the last sentence of the paragraph headed "Misrepresentation." It was what some believed modern Spiritualism to be, and not the manner of communicating. Though I have but little experience, yet that

manner is to some minds the most demonstrative. Some might suppose by the reading I said it would take at least a month to go into the merits of the case. This was said by the editor and not by me. An hour or two was all, as I think that it would have been necessary to read the page marked in the charges to convince that intelligent committee that they were

SPIRITUALISTS.

This I wished to avoid, if possible. Sooner than have the Memphis Conference in any way endorse what many people think is Spiritualism, I would greatly have preferred to have been expelled from the church. "Better one suffer than many," is a true maxim. If the question had been presented to me thus: Must the Church endorse Modern Spiritualism as it is understood by some in this community, or you be cut off?" I should have said the latter, by all means. In the wisdom of the Conference, a plan was adopted which did not, in any sense, commit the Conference, and yet there was no compromise of principle on my part as I conceive. They did not ask of me to "recant." Not one word of it. This I would not, could not have done, as an honest man. They could not have done, nor would I have them do, less than they did. For until the public mind is informed, and discriminates between Christian and Infidel Spiritualists, the Church can not commit itself to it. Because a poor unfortunate woman in a speech expressed herself as a free-lover, and thirty-two fanatics elected her President of a Spiritualist Association, many people have this detestable idea, to which I referred in the Conference, and with the City Editor of the *Appeal*, as a part of Spiritualism. It is due to truth to say that I have never known, or even heard of any others, who advocated such a theory. Every Spiritualist paper, so far as I have ever learned, is opposed to any such a sentiment. Because Professor Hare was converted from the Materialist, and wrote an Infidel book, or because some Infidel spirits teach doctrines contrary to the Bible, the public mind associates all these with Spiritualism. We should

SEPARATE CHRISTIANITY FROM INFIDELITY coming from spirits as well as from mortals. I think the time not far distant when this will be done, but until this discrimination is made the church must stand aloof from it. I am receiving letters almost daily, asking if I have recanted. I take the liberty of copying one received to-day from my native State.

MY DEAR MR. WATSON—Your beautiful, pure-toned, and apparently truthful book has been a boon to me—a boon because it reconciles Spiritualism with the teachings of the Bible. I confess the matter has hitherto given me trouble in this regard—how to reconcile the indisputable evidences and the terrible skepticism both of spirits and Spiritualists. Surrounded from infancy by Methodist influences, of course I gave ready ear to what one so loved and honored as you have been by the Church had to say in relation to a thing which interest us all who come within hearing distance, which is essential to a proper appreciation not only of Spiritualism but of Christianity itself.

I think Dr. Bond's attempt totally unworthy of the dignity of his position. Cervantes laughed Spain's chivalry away, and no wonder; but you can't laugh away that which appeals so directly to what is most sacred to man—the assurance of immortality. Oh, how, like a drowning man, do we grasp at a word from the spirit-land. "If we die shall we live again?" Nay; we do not die. There can be no death where there is immortality and eternal progression. Spiritualism, as you teach, is it not Infidelity? It is the hand maiden of the Bible. It must make us better Christians. But, my dear sir, I have just read something in the *Baltimore Sun* that gives me much pain. I refer to the notice of your apology. Surely, there is some mistake. What can it mean? A Methodist preacher writing a book! and therein making the most solemn assurances that he writes nothing but what he has experienced; that he believes what he has written; to make a full apology to his Conference, and promise to withdraw the book from circulation. How can you do this, when the last words of your book are as follows:

"I have now completed my task, and am glad of it. I have done just what I felt I must do, or suffer mentally here, if not hereafter. I know I have been honest in all I have done, and am willing to meet the judgment of the earth. I do not, therefore, fear what men do, or say. I do know that whatever they may think of these things here, that very soon after they pass the river, they will know the truths of them. I leave the book and the reader in the hands of my Heavenly Father, praying his blessings upon them."

Solemn and beautiful words. It can not be a Methodist preacher who will recant after writing them. If you think it worth while, you will confer a favor by writing me immediately. Please write directly, and tell me all about it. Very respectfully,

J. MONROE CREIDER.

Boonsboro, Washington county, Md.

P.S.—Please write. I do not want to give up the book, neither do I desire to have my faith in human nature shaken, as it will be, if I find that you have recanted. The God to whom you appeal will not hold you guiltless if you have dared to trifle with the interests of immortal souls. I am very much in earnest.

In my reply to my stranger friend I will say that no "recantation" has ever been, or ever will be made by me, of that book. Had that been the issue, death would have been greatly preferable. My Conference could not have respected me, nor could I have

looked an honest man in the face had I been a traitor to what I knew to be the truth.

There were quite a number of the most prominent members of the Conference who came to me, after it was all over, and said, "I always loved you, but now I love you more than ever."

METHODIST PREACHERS

are honorable men, and they knew that honor as well as truth would be sacrificed, so far as I was concerned, to recant what I had written and published. However they might differ with me, as perhaps every one of them did, they would not have me sacrifice principle and truth under any circumstances. There was no sacrifice of principle in withdrawing the few copies left from sale. This was a very easy request to grant, one they had a right to make, and one with which I should have complied. Nor can I believe there is anything wrong in either party to the transaction. No matter what may be my future relations to them, I shall always love and respect them. They acted up to the light they had, and were conscientious in what they did. I think some of them will live to look at this subject from a more favorable standpoint than they can at present.

I read this to Revs. W. C. Johnson and was told that the publication of it would violate my agreement, and was completely startled when informed that my conduct since the Conference had been much more objectionable than it had ever been before. I inquired what I had done, and was answered that I had gone to two meetings that were published in the *Appeal*. To this I replied, that I never thought I was prohibited from going where I saw proper; that I had never, in my life, been to any place, by night or day, at home or abroad, that I was ashamed of its being known; that I had been invited by a Methodist friend to his house, where I found several members of the Methodist Church, an account of which was furnished by some one to the *Appeal*. At that meeting I was told I could see, in the daytime, some of my

RELATIVES WHO HAD PASSED AWAY.

This was what I had long desired. I went, and was fully satisfied with the result, of which the public will know by and by.

Rev. W. C. Johnson said he had seen a letter of mine published in a Mobile paper, which he considered a violation of what I had signed. I had received two letters from there—one from Brother C. Barnes, the other from Dr. W. T. Webb, each making similar inquiries. I say, in reply to them, "Recant! no, never! I will die first! I know it is truth." Here is a simple correction of what they acknowledged to be an error. Is there anything wrong in correcting a falsehood? If so, I have never studied that code of ethics. Had I been editing the *Western Methodist*, and a brother had been for weeks struggling with but few to sympathize with him, I would have contradicted that report in my first issue, and at least said there was no recantations. How different the manly course of the editor of

THE ST. LOUIS CHRISTIAN ADVOCATE,

In reply to the *Missouri Republican*, he says: "We have to know the Watson alluded to; have known him long and intimately, and he is as worthy and irreproachable a gentleman as you, or we, or any other man dare claim to be." But the "unkindest cut of all" is this: When Bishop Wightman preached at the First Methodist Church, Dr. Slater, the pastor, came to me in the congregation and invited me to go into the pulpit and conclude the services after the Bishop, which I did. Subsequently, Dr. Slater invited Rev. W. C. Johnson into the pulpit, also. He declined going, assigning to him (Dr. S.) as his reason for it, because I was there. This he told Bro. Thomas and myself, when we had the interview.

I thought if my influence was so contaminating that one who has always professed so much friendship for me, could not sit in the pulpit with me, I had better find a more congenial place than that was likely to be for me. One more charge embraces all, I believe, that I had done which was so objectionable. I had sent (said he) some copies of the book by mail. I plead guilty to the charge. Some of our preachers had written me to send them a copy. It so happened that my Presiding Elder, Rev. A. H. Thomas and Judge Morgan were in the office at the time, and before I would do it I consulted them, and they both told me to send them. I had a copy sent to all of

THE BISHOPS

and many other ministers, soon after its publication. I gave Dr. S. W. Moore, the chairman of the committee, a copy, the night that we met at his room. Some of those I sent were to members of the committee; nor can I conceive there was the least impropriety in it then or now. I will now send it to any of the preachers gratuitously, who will write me they desire it, as long as any remain.

With all these things staring me in the face, I could not for the life of me see any course to pursue but to withdraw from the church, dearly as I loved it. To be a stumbling-block in the way of others, I will not, if I can help it. Hence I addressed the following letter to my Presiding Elder, who, with R. W. Johnson, were the only persons present:

Rev. A. H. Thomas, Presiding Elder of the Memphis District, Memphis Annual Conference, M. E. Church, South:

DEAR BROTHER—After a free and full conversation with you and Brother Johnson, I find that I have misunderstood the engagements which I made at the recent session of the Memphis Annual Conference on matters connected with Spiritualism. In view of this

(Continued on fifth page.)



## New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave., New York.

## GENERIC PROGRESS.

A Lecture by Thomas Gales Forster, delivered at Apollo Hall, New York, on Sunday morning, Dec. 29th, 1872.

Strange as it may seem to the philosophical mind, many profess to believe that man is not a progressive being. The total depravity of human nature, according to the Orthodox, prevents progress except with the elect. Notwithstanding Yankee ingenuity, Western enterprise and Southern proclivities, the past is considered ahead. Thousands of years ago science was exceedingly limited. Then the seven wonders of the world were, first, the Pyramids; second, the Mausoleum erected to King Mausoleus; third, the Temple of Diana at Ephesus; fourth, the Hanging Gardens and Walls of Babylon; fifth, the Colossus at Rhodes; sixth, the Statue of Jupiter; seventh, the Pharos of Cheladelphus Ptolemy. The seven wonders of modern times far exceed these and may be designated as: first, the Steam Engine; second, the Electric Telegraph; third, the Printing Press; fourth, the Telescope; fifth, the Microscope; sixth, the Chemical Laboratory; seventh, I believe was stated as the Ma ners' Compass, though I am not quite sure. At any rate, any of the modern wonders surpasses all the ancient wonders put together. E. D. B. Nearly all the waters of the earth are navigated by steam, the electric telegraph has made a whispering gallery of the world, the microscope has revealed the infinitely small and the telescope the infinitely great. A graceful lecturer (Wendell Phillips), speaking of glass architecture, etc., considers the present age behind, but even in these things the present age is in advance in the vastness of its works and in work for the great masses. The whole people are now given to the investigation of scientific matters. In free and daring thought, too, the present age is greatly ahead of the past. The learned gentleman admits the facts of generic progress to a certain extent, and in eloquent terms unfolds how the present age tends to bind man to his fellow. He says this spirit comes from the New Testament. This is perhaps the principal objection to the lecture. Not that the doctrine of human brotherhood is not included in the Golden rule, but not alone does the New Testament teach this rule, nor did it originate there. Why did not the learned gentleman tell his audience this fact. History declares that at about the time of the union of Greek and Roman civilization, sometime before the introduction of the New Testament, important changes had taken place for the improvement of society. The Greeks, especially, introduced refinement and culture. Pericles and Phocion advocated noble sentiments. Aristides prayed for those who had banished him. Euripides, the Greek Poet, gave to the world the knowledge of the supreme beauty of humane feelings. An altar which stood alone in Greece was dedicated to Eity, and received special veneration. Cicero and many others taught the doctrine of universal brotherhood, and that men were born for men. Seneca said, "The whole universe is one, and has made us relations; my country is the world." Marcus Aurelius said, "Man should love those that have offended him; it is through ignorance that they sin." Socrates went about among high and low doing good, and declared that no one should render evil for evil. Plato carried out the same high standard. Roman Philosophers declared that man is not born for himself but for mankind. These beautiful qualities and sentiments prevailed long before the New Testament times. The Greek Platonists placed beyond cavil the doctrines of right and wrong, and gave free scope to the noble qualities. The Pythagorean and the Neo-Platonist's schools taught worshipping reverence. It is well known that the Golden rule was taught by Chinese, Hindoo, Syrian, Greek and other authorities. I am not adverting to these facts to take away anything from the New Testament, but to show the absurdity of saying that all good comes from that source. When the Spiritualist advocates this theory, he is called *Infidel*, and abusive terms are heaped upon him. God's eternal will is written on the heart of man and all through nature. What folly to consider that the exclusive keeping of truth is committed to a few! What narrowness of conception has arisen from this theory. People ask, "What good has Spiritualism done?" At some future age people will ask, what good has the so-called Christianity done, and we may add, what harm has it not done? Generic progress is an inherent element of the human soul. All it needs is fair play and a clear field. [Applause.] The facts I have adverted to prove the principle in question. In all nations is a determination to learn a more of Duty and human duty, and this took place long before the influences which the learned gentleman speaks of. Let man learn that he is an important part of the Universe, and that the vast material system of things is moving on to a higher perfection, independent of creeds and authorities. In proportion to man's appreciation of his origin, nature, and power, he becomes more and more beautiful in character. Spiritualism is enlarging man's power of perception of conception and of research. The great truths of Hindoo, Egyptian and Greek Philosophies are all true to-day, but owing to the times and circumstances they were limited by caste. Now they are known as universal truths. There are still greater truths than even the telescope reveals. Through the instrumentality of the angel world, not only is this earth, but the grand dome of the Universe converted into an infinite whispering gallery for the grandest of all truths to man. These are now giving a new glory to the world and enabling us to rest upon the apex of all the ages. [Applause.]

Several of which were recognized. I clearly recognized one spirit as being that of my wife's sister-in-law. Two or three others were shown me, claiming to be friends of mine, which I could not recognize. One of them was the face of an old man claiming to be Wm. Miller. I have seen Miller's picture in his book of lectures, but it is so long ago that I do not distinctly remember it; as near as I am able to compare them together at this distance of time, I think I can see some resemblance.

After the apparitions, we had

## TWO NAMES WRITTEN

out on the slate which were recognized by those for whom they were written, when the spirits announced that the seance was over. The only question that will remain will be

## WAS THERE ANY CHANCE FOR DECEPTION?

I have been accused in the public print on two or three occasions of not being as critical as I ought to be; yet there never has been an instance, in which it has been demonstrated that I have been deceived in a single manifestation, whilst I believe all my critics have been deceived on more than one occasion, and on more than one occasion they have denounced good mediums. Thus their very skepticism has caused them to sustain counterfeit mediumship and denounce the genuine. I have already related the arrangement of the room, but I forgot to mention that we had a subdued gaslight, which was always increased when the spirit was not distinctly seen. But these apparitions were entirely

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I had always supposed that they would necessarily be dim and very undefined; on the contrary I found all the faces, with only one or two exceptions, were well defined, and had they had power to have remained long enough, I have no doubt each one might, perhaps, have been recognized.

## NEITHER DID THEY LOOK LIKE PICTURES,

although one looked like the reflection of an image in the glass, seeming to be back in the dark, as if some one was standing out in the room with their face toward the aperture, which reflected back and threw the image back in the dark background. No painting or picture would ever present the life-like expression that would be seen in these faces, besides when the hand was thrust out there was a movement of the fingers, and also a smile crossed the countenance of another. Such things may do for Roman Catholic pictures, but I believe no such miracles are recorded outside of that church.

Let me here say that it was not on account of my own incredulity that

## I HAD MRS. HOLLIS SEARCHED.

She gratuitously made me the offer for the benefit of those of your readers who may not have the opportunity of attending her circles themselves. Could they each be present, and see for themselves, it would not be necessary, as they would not suppose she had any means of raking the neighborhood some thousand miles away, to get pictures of their friends and have them painted over life-size at a cost of not less than \$30 each, merely for the chance of getting \$3.00 back. People do not speculate in that way. I searched her myself as far as a gentleman with propriety might be allowed to search a lady, and I do not think she could carry pictures in her clothes, with any freedom from injury, that I could not feel about them. But then in order

## "TO MAKE ASSURANCE DOUBLY SURE,"

Mrs. Y. subjected her to a more rigid search after I retired. I wish it understood that I do not advocate this mode of procedure for the benefit of any individual who may wish it. When scientific men or men of letters may make such a wish for the benefit of those who can not see all the surroundings; it may do, but I have universally found it the case that when mediums submitted to such conditions for individual gratification, and they were entirely disarmed from every objection, they would go off stating at first they were satisfied, but in less than a week they would commence expressing their doubts, and although they could not tell just how the manifestations had been brought about, they don't believe that it was spirits. The fact is, these individuals imagine everybody to be as dishonest as themselves, and they are too far back upon the material plane to reach with the spiritual philosophy.

Let us take one single instance, the case of the appearance of Nannie Murphy. Had it have been some of my family relations, it might have been supposed that she had seen some friends of mine, or, perhaps, some of Moses' friends and got it; yet we should hardly suppose she would have paid from \$20 to \$50 to get a picture painted. But the lady who ap-

## SPIRITUAL SEANCES.

Mrs. Hollis in Memphis--Nineteen Spirits Present Themselves at one Sitting.

BY D. W. HULL.

On my arrival at Memphis, Tenn., one of the first persons I met with was

MRS. E. J. HOLLIS,

the wonderful medium of Louisville, Ky. Her time was so much taken up, that I had no opportunity of having a sitting with her until I had been here over a week; but as I saw her every day and those who were having sittings with her, I heard of many wonderful things of the spirits talking and writing in her presence, and of the appearance of deceased friends who were

RECOGNIZED BY SKEPTICAL RELATIVES AND FRIENDS.

It was finally arranged that I with some others should have an hour on Tuesday, Jan. 7th. This was the

## FIRST SEANCE.

The room in which we sat, was one that I had occupied for a bed room when I first came here, but as I had much of my writing material in it, and needed to be in it a part of the time, my room was exchanged for one adjoining it, and this was given entirely to the spirits. You enter this room as you go up stairs, by turning to your right at the east side near the north end. There is a fireplace on the west side about the middle, in which we had had a fire which was now subdued. To the north of this fireplace in the west side of the room, is a window which is darkened, and also another window in the south side of the house about the middle, which was also darkened. There was in addition such furniture as is necessary, in a room 13x20 feet square—bureau, chairs, bed, lounge, workstand, etc. Attached to this room on the east side of the north end is a common closet, the door of which has been removed, and replaced by a door with a diamond shaped aperture, with a dark piece of cloth hanging over it. It is unnecessary to say that I have examined these rooms thoroughly, having access to them at all times except when Mrs. Hollis has seances in them.

At the sitting I am speaking of, there were present beside myself Mr. B., Mrs. Y. and her little girl aged nine years, and Mrs. G. and her little girl aged about seven years. A music box was set going, and in the short time of about forty-five minutes we had no less than

## NINETEEN APPARITIONS,

several of which were recognized. I clearly recognized one spirit as being that of my wife's sister-in-law. Two or three others were shown me, claiming to be friends of mine, which I could not recognize. One of them was the face of an old man claiming to be Wm. Miller. I have seen Miller's picture in his book of lectures, but it is so long ago that I do not distinctly remember it; as near as I am able to compare them together at this distance of time, I think I can see some resemblance.

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peared, though a great friend of mine, and one I loved as dearly as an own sister, is not one who would be any more likely to be known by my friends everywhere than any other female friend for whom I have equally as tender a regard. It would be natural, notwithstanding that she should appear instead of others, as my relationship with relatives of hers who disallow her the privilege of appearing in their presence, are such that I would, in all probability, communicate her appearance to them. But how did Mrs. Hollis find out the name of the family I married into, and how did she get hold of my wife's sister-in-law's picture? Had she got it through either of us, we should have known it. Had she got it through the balance of the family, they would be glad of an opportunity of exposing her.

In the evening of the same day I had

## A SECOND SEANCE

with more satisfactory results than in the first one. This time the gas was turned entirely off, and while a young lady played on the piano and sang, a spirit voice united with the young lady who sang, and after singing a couple of pieces in a beautiful strong clear voice, the Empress Josephine asked for a certain piece of music, and she united her voice in singing the piece, after which a spirit child evidently about four or five years old, asked the young lady to play the piece, "I want to be an angel" which being done, the little voice alone united with the instrument, singing in its own little sweet lisping style. After this a gruff voice, whom they recognized as Mrs. Hollis' control, Jim Dale, asked the musician to play "Near r my God to Thee," he joining in singing a part which I presumed he intended for bass, but as I have seldom heard such a version of the piece as he gave, I was unable to tell whether he meant it for bass, tenor or alto. If I were allowed to express an opinion concerning him, I should pronounce him a better success as a test spirit than as a singist.

But I am asked how do I know that somebody in the flesh did not do the singing. Of course I can not satisfy the reader who was not at liberty to get acquainted with the different voices of the circle. I know every one there and had some reason for having confidence in their honesty; besides I do not think an individual there could have imitated one of the various voices that sang. There were only two men in the circle, and neither of us were capable of imitating the voice, and I am sure nobody could. None of us could have helped so sweetly as the child which sang.

After the singing was over the spirit friends of the several who were in the circle, each took up the trumpet in turn, which they had in a circle, and

## TALKED WITH US IN A LOUD WHISPER.

I knew my sister as soon as she spoke my given name, by her peculiar accent on the first syllable. Her voice also was as familiar as when I last heard it fourteen years ago. We talked over matters concerning the family for several minutes, and so engaged was I in the conversation, that I never thought of the tests she was giving me until I was asked if I had a brother Jesse, and if my brother's wife was named Cynthia,—none of them seeming to be aware that my brother had been married the second time, and other questions unimportant to the reader. But I was not the only one that received tests of this kind. Each one received messages bearing the peculiar characteristics of their spirit friends, and all of them received tests.

Foster is now in the place, but my health is so precarious I doubt whether I shall be able to call on him. If I do I will tell what I experience.

## Insanity, "Obsession," False Communication, False Doctrines and Kindred Subjects.

BY G. D. MOSHER.

Popular Spiritualism with its foggyism makes the Spirit World little else than a chaotic mixture of all the religious dogmas pertaining to those of earth-life—a heaven, a hell, a purgatory, "low order," "high order," "dark spirits," "affinity seeks affinity," "Dark spirits" with or without wings, hovering around the denizens of earth with greedy desire to snatch away the new born spirit, and convey it to the "dark spheres," there to dwell under pandemoniac rule for an indefinite period—(purgatory of the foggy Spiritualist). It makes the 2nd sphere a misty realm in which the new born spirit is launched with no means of learning the truth. Those of Orthodox continue a great many years in "the good old way," strict in saying their prayers and performing their long accustomed religious duties, still believing in the dampation of the wicked, etc. In proof of this, I will relate one of many cases of Orthodox communication even through other than Orthodox media. While at Kalamazoo at the state fair, I attended a circle, the medium being controlled by an orthodox spirit, who declared in emphatic language that the endless hell doctrine was true, and that Spiritualists were deceived.

The "man of the house" took offense at the intrusion of a spirit so far behind in religious understanding, and the spirit was commanded to leave—that he had frequently disturbed the harmony of the circle in an intruding way, but the spirit seemed not to heed the command to leave, and apparently finished his discourse before doing so.

Did this spirit communicate what he believed to be true, or was it a false communication directed in wisdom for the benefit of those attending the circle? It will naturally be asked, can such a discourse be of any benefit to those who have outlived the dogmas of Orthodoxy? It is not the doctrine, but the problem how can an Orthodox minister live in the angel world for many years, and not know as much about the truth in regard to an endless hell as any person composing the circle, without the experience of an existence on the spiritual plane? I fear that the members of this circle are as dogmatical (if not more so) as this spirit.

The case of Mrs. Burney who was controlled by an Orthodox spirit at appointed times, as published in the JOURNAL a few months ago, is an other example of the stupidity of an Orthodox spirit. I am well acquainted with a man, over 60 years old, who says he has been a medium for over 40 years. When a young man he was amiable, and belonged to the Society of Friends, called Quakers, and was very plain in his deportment. He became insane, it was said, and a great reader of the Bible, and was particularly interested in the feats of ancient warriors. He procured a suit of regimentals,—the most ancient that could be found,—and all the equipments. He continued to hold to the Quaker doctrines and Non-resistant principles, yet he represented the opposite or warlike principles. He would appear at church (it made but little difference what church) as the Lord directed him, and would sometimes have something to say, and generally would be quite consistent and logical in his reasoning, if nothing transpired to excite him. He purchased an old organ, all out of tune, which, when the Lord told him to turn the cranks could be heard a whole night with little cessation. He would paint upon his

house and upon his fences all manner of images that no body could understand.

At one time he built what he called a spiritual wheelbarrow upon which was an abundance of carved work, which he says is exactly in accordance with instructions from the Lord. I am certain that, in its construction, he was controlled by spirit power, and apparently the same spirit controls him now that controlled him 40 years ago.

The wheelbarrow was constructed with a seat, and contained a place for his Bible, and a flag staff. The Lord commanded him to go and lecture. The wheelbarrow was to serve as a rostrum, and that it would be a lucrative business, but when he got already, the Lord countermanded the order as another mission was in waiting.

At one time the Lord told him to go to a certain place several miles distant, barefoot, but as the snow was rather deep the Lord repented and ordered him back after a half-mile travel. Thus for nearly fifty years has this insane obsessed man been trying to fulfill the command of the Lord. The Lord has been very merciful to him, never requiring of him a very laborious task without a countermand before a fulfillment. He has lived over twenty years of the last part of his mediumship, alone and in seclusion. Here is a clear case of insanity by obsession. The same spirit controls him now that controlled him 40 years ago. Is the spirit that controlled him an insane spirit, or is that a problem yet to be solved? If he is insane, then the spirit world, so far as humanitarian institutions are concerned, at least, are but very little, if any, in advance of the earth sphere, or they would take proper care of their insane. Really, I feel a sense of shame for the American people (to say nothing of other nations of the earth) that so little is known or so little done by way of advancement in this branch of human economy. The historical record shows that insane persons confined from 10 to 40 years in chains, or otherwise, have been almost immediately cured with proper treatment.

Our last subject (which I shall designate as the *wheelbarrow man* when I have occasion to refer to him hereafter) might with appropriate treatment have been very soon cured, but alas! I fear that very little will be done in this line until the real object, motive and character of what or whom are called obsessing or controlling spirits, is better understood. Mosherville, Mich.

## Theological Nuts for the Clergy to Crack.

BY JOHN M. FOLLETT.

What similarity is there between a titled Doctor of Divinity dressed in the height of fashion, with a salary of from \$1,000 to \$10,000 per year, preaching in a church costing \$100,000, from a desk costing \$2,000, and the "meek and lowly Jesus" who preached to the poor and outcast of society, out of doors, and for nothing? Do you think it Christ-like for you to spend from \$2,000 to \$20,000 per year on the appetites of yourself and family when there are hundreds all around you who are suffering for the necessities of life?

Have the poor any cause for thankfulness when they look around and see so much money squandered on churches that stand idle six days in the week, while they are suffering for shelter? Would they not have great cause for thankfulness if the money, which is spent every year in sending the "good tidings of great joy" (i.e. hell and damnation) to the Hottentots, was expended for the purpose of relieving suffering at home?

Will God damn the heathen who never heard of Christ, for not accepting him? If he would do so, would it be just? If he would not damn them, will he save them in heaven because of their ignorance? If they would be saved through ignorance, is not ignorance more effectual than the "blood of the lamb"? If ignorance will save the heathen, would it not be a good plan to burn all the Bibles in our land, and thereby leave the next generation entirely ignorant of God and Christ and let that way save all? Are you sure of saving one out of a thousand by the use of the Bible and with your preaching? If not, would not my plan be the best?

When at your revivals you "convert" young boys and girls, knowing by past experience that most of them will backslide, would it not be a good plan to kill them, and by so doing make their salvation certain? If you kill them and add so many "jewels to your crown of rejoicing," could you not repent and swing from the gallows into heaven as all murderers do? If you should put this plan into execution, and meet your reward, would I not be entitled to a reserved seat near the "great white throne" for giving you the idea? Do you not think the above plans of salvation an improvement on God's plan? Should not his plan as compared with these, rather be called a plan of damnation? Does your success in making converts of late years have a tendency to give you a very exalted opinion of your ability to evangelize the world?

Is the fact that we have so many D. D.'s any evidence that God is sick? If he is unwell, is it not probably caused by disappointment in consequence of the failure of his plans of creation and salvation? If he is not sick, is not the title of Doctor of Divinity a meaningless one? Is the fact that you have accepted that title, or the fact that you would if it was offered to you, any evidence of humility on your part? As Christ had no such high sounding title, and you have, are we to conclude that the servant is greater than his master? If you accept the title as a "reward of merit," would it not be a good plan to have some third-rate college confer that title on the founder of your faith? Don't you suppose God would be pleased to have that degree conferred on his "only begotten son"? May it not be possible that our national calamities, such as our late war, the Chicago and Boston fires and the Epizootic, have been brought upon us by our Heavenly Father, because of our neglect to honor his son by calling him Doctor Jesus Christ, while that degree has been conferred upon his inferiors? If we make haste to put God in the Constitution, and give his son the title of D. D., is it not probable that we can appease the wrath of our Heavenly Father? If we succeed in doing so, will not I, as originator of the plan, be entitled to a jewel of uncommon brilliancy in my crown? After cracking these nuts and thoroughly digesting the meats, can you honestly say that the "days of inspiration are past?"

## Michigan City Mediums.

Through the "Divine inflatus," that has descended upon Mr. Samuel Eddy from time to time, many grades of mediumship have been developed in our city. One of the most useful of these "mediums" is Mr. A. C. Perry, J. P. His spirit-guides are Dr. Bell, formerly of New York, Ke-Zis-Ko and Charles Hill. As a physician, Major Perry is astonishing even his most sanguine spiritual friends. He is willing to be put to the most severe tests in given the "diagnosis" of any case, and he has proved this fact, that every "medicine-man" should be a clairvoyant, and understand the psychological and magnetic treatment.

Numerous affidavits could be produced of the remarkable cures performed by this medium. If one has anything wrong about him, the Major will find it out in less than thirty seconds. If he does not do this, and cure the patient (if they will follow his directions and take the medicine), then he will not charge him anything, and he may consider himself incurable.

There are some cases here that have been made very sick by the lectures of E. V. Wilson,—those cases the Major does not pretend to cure. He wisely leaves all such maladies to those physicians who are not moved by the "Divine Inflatus." Doctor Perry will soon open his office and consultation rooms, and devote his whole attention to the welfare of this community.

In the family of one of our fellow-citizens by the name of Ernest Kimbell, we have a natural clairvoyant and seer, little Freddie Kimbell, eight years of age; also Mrs. Kimbell, his mother, is one of three through whom we are soon to have "materializations." The first developments were made at Mr. Kimbell's house while they were holding a circle in the lower room. Up stairs immediately over their heads were heard raps, that shook the house from cellar to garret—felt concussions that were loud enough to have been made with a sledge-hammer weighing twenty pounds. Confused noises, as if turning over furniture, and steps as if made by a large person; coming down and going up the stairs, were heard.

Attempts were made by two strong men to hold the stand at which we were seated, and the spirits, after having answered all of our questions, tore the stand to pieces in our presence. True mediums are coming to the surface constantly, and all of this has been brought about through Mr. Eddy, who has fought the battle mostly alone (except by the assistance of his inestimable wife) for the last fifteen years.

Those who would flinch one jot or iota on account of the persecutions that are beginning to crop out here, and who have murdered thousands upon thousands of mediums in the past, are unworthy the name of Spiritualists. "The truth will finally triumph and prevail."

HART.

Michigan City.

## Letter to Austin Kent.

MR. AUSTIN KENT, DEAR SIR: In an article to Judge Edmund C. Holbrook, written by you, and published in the Journal July 6th, I find this statement: "I once knew a lady who had two lovers: She would have taken both as husbands—they agreeing—if the law and public opinion had allowed it. She was able and ready to meet all costs, cares and responsibilities, which might have resulted from such relation," and you ask, Do you justify these laws and this public opinion? I would respectfully beg leave to reply to this portion of your article, feeling that a responsibility now rests upon me, calling for the following remarks:

Spiritualism has not to deal with laws and public opinion, but with the eternal life principles of nature. No man or woman has any right to violate these, nor, indeed, can they have any guarantee to them to do so. The common reasoning faculties of mankind, aided by *instinctive nature*, should have long ago settled this question for humanity, but it seems that it has not as the question of adulteration is still raised, and must be met in open debate. I have been a writing medium for twenty-one years, and Clairvoyant twenty years, and through both of these phases of mediumship, have patiently investigated the great laws of life. Being very desirous to know and heed the truth, I was many years ago entranced and clairvoyantly saw within the walls of prostitution, and there beheld the war of human spermatozoa when placed together from two or more mountains within the same receptacle. In every instance shown me (and I saw many), the spermatozoa of each male was antagonistic to every other male, and the result was an overpowering of one or both of these forces, and in a short time a decaying mass, fruitful in producing that most loathsome of all diseases as the result of this promiscuous life.

It is well for humanity that the angel world communicated to mortals thousands of years ago, touching this subject. It is well that hundreds of clairvoyants can be found to-day, capable of attesting to the same great facts inherent in nature. It is well for the race that most men inherit an instinctive disgust toward all such unions, for I know that there is a sphere of spirits, who are to day seeking to enforce these relations upon all susceptible persons. Spirits who have lived and departed this life subject to these conditions, and who having the boldness to do so, seek the most susceptible in the world everywhere, in the churches and out, and humanity should be instructed in the powers that be, and apply the remedy instead of wasting time and talent in the discussions of side issues and personal jealousies, while the spiritually blinded stumble in darkness and error for want of the light you might by patient investigation be able to impart. Taking this internal, or spiritual view of the subject, or, taking the results potent to every observer on the reasoning plane would it have been possible for the lady in question to have "met all costs, cares and responsibilities resulting from such a relation, or to have restored again the decaying fountain of life, even if the law and common usage had been favorable. If all the results of adulterers rested with themselves, there might be some show of reason for assuming the right to do as they pleased. But the terrible results do not rest alone with them, and their filthy disease and discordant magnetisms fill the air and distract the nerves of the orderly. Conjugal freedom what is it? The conjugal relation is not one of freedom, but a condition of responsibility. It is one in which children are to be born, sustained and educated, and they need and demand the care, and the harmonious magnetisms of both parents to rear and develop them into perfect men and women. When once this responsibility is assumed, I deny the right of any man or woman to make home disagreeable or seek other relations in life. The children have *rights* which you have assumed to bestow, and there is no freedom to you until the natural demand is met, and you have perfected the law of growth in your children. What then is to be done with the discordant in society, you ask. Instruct the public in their duties. Let the strong bear with the infirmities of the weak, and let us build up society instead of tearing it down, and let us make the crooked places straight, and ask the angels to give us light, more light for the truth.

M. P. HENDERSON.

THE great cause of so many young people being gray headed is on account of their having used the vile compounds which have flooded the market so long. NATURE'S HAIR RESTORATIVE is a sure remedy for this. Clear as crystal, no poison; perfectly sweet, clean and reliable. All druggists sell it. See advertisement.



## Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

### A Walk and Talk with Spirit Friends.

(CONTINUED.)

John Smith says "twas," and John was right, "The rich man's war and poor man's fight," Or what's the same, and ever true, The big I's fought through little u.

These big I nations, ruled by knaves, That fight for power through flunky slaves, Make "brave men" lean like kittens sick, 'Gainst mutu' admiration's brick; And their Peace Wolves, who drink Christ's blood;

A new drink got up since the flood— Real wolves in bloody appetites, For fratricides fanatic fights.

Long, long ago, Falsehood and Truth, Went bathing in the stream of youth, Truth stripped and plunged in, it's said Falsehood stole his clothes and fled; Hence, the common adage forsooth, "As simple as the naked truth!"

Quoth Joe, "Our honor, nation's pride, Called on us—for these we died," "Yes!" answered Ben, "as goslings die, Through hooting owls and foxes sly. Since Falsehood's heartless, shameless fraud, Truth's ever scarcely seen abroad.

"Honor and justice bought and sold, Grew more corrupt as they grew old. Truth's sister, Virtue, has been beguiled, And 's reared with Vice—a wayward child. Your nation's honor, justice, pride, For which you suffered, bled and died, Was pompous bosh, fanatic stuff, And you, it's misled murderers rough! Falsehood kicks timid Truth away, And feeds deception with display. The shrewdest scoundrel crime can make Always standing 'the fairest shake.' How lucky that you, groveling grubs! As nobly as two-legged tubs, Have hell-trained teachers at your backs, And caught your course from constant whacks, But here comes a bishop gowned, Receive him, Joe, bow low, profound."

"Dear Bishop," said advancing Joe, "Is your reverence just from below?" "Hold on," said Dick, "you dunce, Joe Jenks, Give him more time to catch his thinks." "Now, Ben," said Dick, "you go ahead, I believe in every word you said; Go on, I want to hear your views, 'Bout vicarious buggerboos."

"Well," said Ben, "there's Parson Did'lum, Squizel Jenks, and Deacon Rid'lum, Brother Gui-as-cutas Gumbo, Hocus Pocus Mumbo Jumbo, And a rare troupe of Sister Shouters, Heathen mission, out and outers, Who are by doubtful motives led, And do as Peter Pinder said, Play good, yet God in mammon see, And steal while on the suppliant knee. One eye turned on moral evil, The other winking at the Devil; Hypocrisy their outer form Is all that seems to keep them warm. With them, an all devouring shark, That but goes deep to find it dark; None better than they, I presume, Can play skunk and musk perfume, Such green skeptics as unawares, Tread on their sect tails at their fairs!

"Who would think church lambs could fight? Moses! you don't know how they smite! How they slay all the Heathen herd, Not sect shoaled in their holy word. Reason dethroned, they boast the deed, And doom all Heterodox to bleed; Their war-god giving force and face, To kill and steal by 'saving grace."

"Oh! Lord!" Christ's blood-bought loungers cry, "Let all, save thy bought-elect die. Give us our way, we'll put Hell through; God in the Constitution, too; And as we slay all on our way, We'll kneel o'er their dead forms and pray."

Just here, the bishop caught his breath, Saying, "This is a wondrous death," When Cosmos in "Old Nick's" assume, Came "sailing up" on an old broom; Said to the Bishop, "My dear sir, I thought I'd call on passing near. Do you, Bishop—it's all *en quid*—Blame me for anything I did? You know, I was kicked down stairs Because I would not say my prayers; Because I would not mount a stump, And blow praise-doodle with my trumpet. I'm sorry, Bishop, to speak so plain, But such dull service gave me pain. Besides, 'twas free without free lunch, With now and then a kick and punch. From word to punch, it passed to blow, And I was kicked out, as you know, And came on down as Christians tell, And now am boss of brimstone hell.

"Hell here, as a place of schooling, Was unruly and needed ruling. I'm the out-post of central power, The deep subsoil of every flower.

"You know, Bishop, when God saw fit, To make the world, and people it, It was a wondrous huge affair, To people with a single pair; Yet they were got up new and nice, And placed in a new paradise. Eve was, in truth, a model lass, Without a pad or hump undress; As simple as an artless child, Quite timid, and a little wild. We were good friends, and got on well—Through best intent the poor girl fell; Not that I was such a cupid, But that Adam was so stupid; Yet, in sorrow, I now forbear To charge myself in this affair.

"Allow me, Bishop, if you please, To name some facts—they are these: Your eyes on earth so closed to light, Was 'Bible,' and that made wrong right; Your ears so closed to whispering truth, Grew morbid from your mistaught youth, And your mind so closed to reason, Transgressed justice, boasted treason; Hence, naught was under such pretense, So uncommon, as common sense.

"The Jews had their flood, ark and sail, Then Parson Jonah and their whale; Their Elisha, and those she-bears That ate those children unawares; Their old Elijah, who went up, One pleasant eve with God to sup;

Their Noah, their Abe, their Ike and Jake, Joe, Dave and Sol, their net rake; Shadrach, Meshach, Abed-nego, And Daniel in the den, you know; Samson and his Phillistine fights, His jaw bone and his fox-tail lights; Old Balaam and his ass; in fine, The Devils that went into the swine; But yet, their greatest swallow tale Is told of Jonah and their whale. Jonah, when swallowed, took a long oar, Ran out astern, and skulled ashore, Else e'er the whale got Jonah chew'd, He sickened, ran ashore and spewed. Next, Sodom and Gomorrah burned, And mistress Lott, to salt was turned; Old Josh, in fine, with warlike skill Commanded, and the Sun stood still; And Mose drew water from a rock To save his famished crowd and flock; And by his mystic winks and nods, Made snakes of rival magic rods; Then got up laws on heaven-hewn stone, And went off to the great unknown.

"Equip, ordain the Parson dunce—He is God's spokesman all at once; 'Called' by God the vicegerent divine, To lord it o'er responding swine. Alas! that toil should starve in shame To give such tricksters wealth and fame.

"This age of earth, led by sect mules, Who lord it o'er the credulous schools, Scout reason, and heed truth no more, Toasts the rich, and defames the poor. Their God has dwindled in the main, Into a golden calf again.

"Earth churches are their tow'ring spires, And pompous roar of organ choirs, Their brussels pews and velvet seats, That mock starvation in the streets, Make my own devil-nature deep Wail, while Egyptian mummies weep.

"Great opinions, sense 'in a horn,' And fashion of empty noddies, born, Will soon, if there's aught wise and just, 'Perfume Denmark,' swell up and bust.

"Proud Dolly Swab and Grecian Bend, Swell-out hips and hump-and-end, Puffy bums and plumpy calves; And flirts and fools, seen half and halves, On main corners, in public drives, Neither mothers nor maids, nor wives—More things that go to church for show, To see, be seen, and then to blow And gossip round of what they saw, Mix'd with a spice of slander raw, Disgust me, although Devil— I can't feel toward them civil. Yet, still worse are the toady tights, Spine-driver coats of dandy-knights, Suable swagger, swell and parrot-brawl, Big things in show, on ice, and all—Old Pete will need his microscope, To see such zoophytes pass 'entrepe."

What is there like such fashioned 'sports' In bladder-r'd churches, states and courts, Bishops, where is the Pigmy race, Half small enough to fill their place."

Next come the grandee girls and boys, Ludicrous large and small alloys, Lady Love-lorn and Lack-a-day, Lord Lynx, Lord Lust, Lord Never-pay; Count Cute, Count Craft, Count Crowd-em-through; Duke Draft, Duke Draw, Duke Damn-em-to, Prince Poppycock, Prince Peppergrass; King Knight-a-few, and Kick-their-grace; Statesman Sink-pot, and Tax-em-well; Judge Chain-em-down, and 'Give-em-hell,' President One-bowled Suite-poke; States-right's Twist; Editor Dead-broke; Parson Journeyman-soul-saver; Chicken-eating Shouter Raver; Bishop Priest, and Prelate Grease em, And Pope Infallible Squeeze-em.

It is a wonder with the wise, How in one night such mushrooms rise; And Wonder sometimes climbs the sky, To see how such great mushrooms die. Oh! Saturn, Jupiter & Co., Can you get up half such a show?

Hold! here comes "Big bug up a tree; Down! down in front, so all can see; Behold the thronging multitude— Stupid, brainless, coarse and rude, Who scramble, scurpe and bow anon; Gaze breathless, as Pomp passes on. Thence Brag on his glitter and glare, Vieing with fools in senseless stare. Each fool wrangling with some knave, In playing the role of toady slave. Such inflations Flunky fellows, Whose toothpick cost a million dollars; These, and all costs of a like type, Displayed by Plunk's strutting snipe, Have spread starvation evermore, Among the toiling helpless poor; Yet the pov-ry-stricken crowd, Regard such pomp as God endowed. And each one strives most to behold, These musk-worms draped in tinsel gold.

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Improvements demanded in the holy rite of Baptism.—Suggestions to Ministers of the Gospel.

Baptism is regarded by the various Churches as a holy ordinance, possessing certain qualities that prepare the soul for the society of God. John the Baptist, a crazy fanatic, who was distinguished for his dirty appearance, and who, perhaps, did not wash himself a dozen times during his entire life, seemed to be infatuated with the baptismal idea, when he said, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear—he shall baptize you with the Holy Ghost and with fire." That Jesus himself was tainted with a belief in the old traditional practice, is evident, for he said, "You shall drink indeed of my cup, and be baptized with the baptism that I am baptized of."

Although lustrations were prevalent as religious rites among the Indians, Egyptians, Greeks and Romans, and particularly among the Essenian sect of the Jews, yet the existence of baptism, as a ceremonial for the admission of proselytes, or as giving validity to such admission, has not been historically traced earlier than the Christian era. Used among the Jews as a purifying ceremony, it finally was made a consecrated rite of initiation into the Church. The form of baptism first adopted was by immersion, but as Christianity advanced into colder climates, a grand improvement was inaugurated, consisting simply of sprinkling. Among all the Churches the rite of baptism is looked upon in the light of a new birth, and an outer demonstration of spiritual grace. The Catholic Church, however, regards baptism as instituted to remove from the individual the penal consequences of the sin of Adam.

Among all the Orthodox Churches the rite of Baptism is essential to salvation, and since the first inauguration of the Christian religion, but slight changes have been made in the method of administering it. The air of the nineteenth century, however, is not favorable to baptism as now practiced, and the people are beginning to demand a change. The first innovation proposed by an ingenious member of the Church, is the introduction of a pair of

## BAPTISMAL PANTS

to be used exclusively by ministers of the gospel. The *Presbyterian* makes the following remarks in reference to the proposed change:

"There is something, however, about this preparation of baptismal paraphernalia, which our Baptist friends must excuse us for saying, strikes us somewhat unpleasantly. At least there seems to be a lowering of the standard of Baptistic simplicity and straightforwardness in this care about the person. Immersion has never impressed us as a rite of so much solemnity as when the baptism is performed in a primitive way, and we have never witnessed it without thanking God that our faith concerning the rite of baptism did not require that; but we have never looked upon these scenes without respect for the sincerity and conscientiousness of those who, at the cost of much inconvenience and discomfort, obeyed what they believed to be the Lord's commands. The men and women who go down in a deep and treacherous river, or who break the ice that they may be baptized as they think their Master was, may be mistaken, but in their errors, they command honor from those who differ with them. They give a 'testimony' which no fear of ridicule, or of that pity which is akin to contempt, can keep back or mutilate.

"But immersion, 'with all the modern improvements,' is quite another thing. When men become careful about the impression made upon the spectators by its administration, or careful about their own comfort when administering or receiving it, its power has gone. A stern old prophet like John, or an apostle like Paul, might baptize after this method in mountain lake or clear-running river, and we could look upon the scene with deep reverence. But think of Paul and Silas calling for their 'boots' before they could comfortably baptize the jailer, at midnight, in the prison at Philippi! Think of John the Baptist coming from the 'wilderness of Judea' with a pair of 'Baptismal Pants' made to order in his baggage! Bet-

ter the 'raiment of camel's hair,' and the 'leathern girdle,' by the wild shore of Jordan, than the finest marble baptistery, and the most ample waterproof clothing."

This, indeed, is a remarkable age. It is useless to dispute the fact that great improvements and changes are being inaugurated. Even the apes of Central Africa manifest more skill in their various expeditions now than the same species did five hundred years ago. Ministers of the Gospel no longer burn heretics the same as Calvin did, but they destroy their life the same as they did that of Theodore Parker, by centering upon them the combined magnetism of their hate! Missiles of war have been invented that are more dangerous and destructive to life. Iron clads have been made invulnerable to shot and shell; hell has been banished, and the old Orthodox heaven voted a myth! People have commenced to think for themselves. They criticize God in the garden of Eden the same as they would one of the burlesque articles of Nashy, or the conduct of the City Council. The human mind has burst its fetters, and attacks error wherever found. Even at the present time, remarkable innovations are being made within the precincts of the churches—one of which is particularly worthy of note. A pious brother has invented a pair of Baptismal Pants. They are composed of India rubber—are seamless and water-proof! Ministers of the Gospel, especially if their legs are not properly developed, should not allow them to come in contact with ice-cold water, consequently should be permitted to put on Baptismal Pants.

Baptism should be so arranged and systematized as to satisfy the taste of the most fastidious. Baptismal pants, baptismal shirts, baptismal stockings, baptismal hats and bonnets, should at once be brought into requisition! The old fashioned way of taking a man to a lake that has just been polluted by a lot of swearing, dirty boys, or corrupted by the washing of sheep, should not be tolerated any longer. Baptism can be made popular with all classes, providing it is judiciously conducted. We had rather be baptized in a barber shop with *lukewarm* water, followed by the application of perfumed soap, and then thoroughly rubbed dry by a smart, active intelligent negro boy or minister of the gospel, than have our life jeopardized by no extra precautions! Baptism could be rendered fashionable—made a necessity to each one if those essential precautions were adopted that the health demands. The pious go to hear God's word with their hair and handkerchief thoroughly perfumed, and why should not all the appliances of modern civilization be adopted in order to render baptism fashionable. Let baptismal founts be erected in every voting precinct, and let a minister of the gospel, either male or female, be stationed there, the same as policemen are at the various stations in the city. Have the place supplied with hair brushes, coarse towels, bathing gloves, perfumed soap, cosmetics of various kinds, and both hot and cold water. Let the individual be thoroughly renovated, washed clean and exquisitely perfumed, and then presented as a suitable candidate for baptism, in the name of the Father, Son and Holy Ghost!

The average baptism of the day is a greater nuisance than the epizootic, and even more injurious to the health. Popularize baptism—make it agreeable to the taste, the same as the good cook would buck-wheat cakes, or bean porridge. As well try to force physic down the throat of a person for his desert at dinner, as to induce him to accept baptism as at present administered.

Churches have been improved—the seats are neatly cushioned out of respect for the feelings—then why not administer baptism so it will be a luxury! Have the water cold, warm or hot—arrange the temperature to suit the wishes of the recipient, administer soap to him perfumed with wintergreen, strawberry, orange or lemon—rub him dry with a coarse or fine towel—then, and not till then will baptism become popular!

The old stage days are passed. Improvements are demanded. Religion needs remodeling. This is the steam age—the age of expedience and common sense! People desire to go to Heaven on a road strewn with flowers and shaded with evergreens. They no longer desire to seek God by being baptized in a muddy pool, or by being chilled with freezing water.

The time is not far distant when baptism will become a luxury, and the people will yearn for its ministrations, the same as the stomach does for the early spring strawberry or blushing tomato. Rightly administered it would promote digestion, eradicate liver complaint, dyspepsia, and reorganize the whole man. But the administration of it once will not answer—a good thing can not be repeated too often! It should be administered tri-weekly at least, with all those modern appliances invented by the most skillful of the tonsorial artists.

God likes personal cleanliness. Let our baths be daily baptisms; let the exercises be of the most varied character; let the appliances be of the most approved fashion, and let the minister wash the feet of each one, the same as Mary did those of Jesus. Popularize baptism, make it easy, comfortable and healthful—have the rite repeated the same as prayers and sermons, and the world would become much cleaner, consequently more healthy and moral.

When we say that the average baptism of to-day is a nuisance and productive of disease, we repeat the convictions of nine-tenths of all Christendom. It brings no person nearer to God only as it purifies his skin, gives vigor to the system and buoyancy to the circulation. The baptism of an unclean body is an insult to Deity, yet it is done every day! Ministers have no regard for the personal cleanliness of those they baptize. They are too lazy and dignified to shampoo those who are offered as favorite children of God.

Give us shampooing ministers; ministers who can shampoo a person and prepare him for this holy rite! Let them be made more useful and less ornamental. Let them prepare the body for living properly, as well as the soul for the acceptance of God. Let them devote—with proper assistance, male and female—two hours each day to shampooing their congregation, and baptize each one after being thoroughly cleansed, at least three times a week. The rite of baptism should be repeated, and the operation varied, and in order to have the exercises successful and systematic, every church should have bath rooms attached, well supplied with towels, hair brushes, perfumed soaps and cosmetics of various kinds.

Yes, we are in favor of baptism, if rightly administered; but as applied to-day, it is a nuisance, a health-destroyer, a curse, a demon under the licentiate garb of Christianity, a secret destroyer of ones vitals!

Oh! for a change—such a one as will bring mankind nearer to God and nearer to each other. It can be done through the instrumentality of the holy rite of baptism! We must go to work systematically and re-organize the whole institution—we must have baptismal towels, baptismal soaps, baptismal cosmetics, baptismal water, baptismal friction brushes, baptismal washing gloves, baptismal founts, baptismal sprays, baptismal perfumery, baptismal pants, baptismal altars, baptismal bathing tubs, baptismal ministers both male and female. And baptism should be only administered when a quoir is singing some lively tune, say "Pop goes the Weazel," and at each "Pop of the Weazel" the victim should be thoroughly doused in a highly perfumed electro bath-tub, prepared especially for the purpose.

We regard the suggestions that we have made as timely. Every liberal mind will see the necessity of the improvement. Those who are opposed to the change, of course will be allowed the old method. Our readers are requested to present our suggestions to the various ministers of the Gospel, for their consideration.

## Mrs. Blair, the Spirit Artist.

BROTHER JONES.—Knowing how faithfully you uphold all mediums whom you believe to be honest, and how bravely you answer all accusations against them, I send you the following, which I clip from to-day's *Waukegan Gazette*, trusting you may publish it with remarks containing satisfactory explanation.

My feelings go forth in tenderness to all sensitive mediums, and thus do I hope to do Sister Blair a favor, and cheer her and others, in angel missions for the glorious cause of Spiritualism.

SADA BAILEY.

Waukegan, Ill., Jan. 4th, 1873.

Mrs. Blair, a Spiritual medium, has been astonishing audiences at Belvidere by executing, while blindfolded, paintings of flowers "all beautifully and delicately shaded, and which would challenge criticism, as an artistic work." She is also said to have produced landscapes in the same manner. An engagement elsewhere was suddenly thought of when a gentleman present proposed to do the same thing without any invisible assistance. He even excelled the lady, and then told how he did it. He also repeated all of her other performances.—*Waukegan Gazette*.

REMARKS.—Your "Gazette" man is catering to the prejudices of religionists. Any crumb of comfort he can serve up to them, he thinks will make himself popular with them. Hence without inquiry into the truth of the matter he unhesitatingly editorially gives currency to a falsehood. He can any day call upon Mrs. Blair and witness the execution of most beautiful paintings—wreaths of flowers so combined as to speak the language of flowers most expressive—together with other symbols of thought, when not only thoroughly blindfolded, but while her head is turned in another direction so as to make it utterly impossible for her to see even the paper on which her hand is at work, if she were not blindfolded. Not only that, but a little Indian girl will at the same time control her organs of speech, and accurately describe deceased friends of those present most unmistakably—persons that Mrs. Blair knows nothing of, nor ever knew that such persons ever had a being.

Mrs. Blair, if it were necessary, in order to convince an *honest skeptic*, would suffer her head and shoulders to be entirely covered in a close envelope while executing these paintings.

No honest investigator ever pretends to doubt the fact of these paintings being executed by some power outside, and independent of the mind and eyesight of Mrs. Blair. Now we, in conclusion, have this much to say to the editor of the *Waukegan Gazette*, that if he will demonstrate that Mrs. Blair ever did of herself, in her own normal state, with the use of her own eyes and hands, execute any such paintings as she does when, *professedly at least*, under spirit control, we will pay him one thousand dollars for such demonstration. Let him come square up to the work. Mrs. Blair was born and brought up in Montpelier, Vermont. Her history from infancy up is well known, and we defy him to show that she ever took a lesson in painting in her life, or that she ever executed a painting except while in the *abnormal* condition, known as entrance by a spirit. Further, we unhesitatingly state that Mrs. Blair will execute the most beautiful works of art in one-fourth of the time, while thus blindfolded, that the best artist in *America* requires to do the same work.

Now we not only challenge the *Gazette* man to the test, but the whole theological and religious world, no matter of what phase, who dispute the assertion—come brave and pious souls to the contest.

M. R. K. WRIGHT lectured in Plainville, Mich., Saturday Eve., the 18th inst., on Livingstone in Africa, to a good audience. He has engagements at Otsego and Allegan.

## Class Legislation.

Many State legislatures are now in session. During the last five years numerous *fifth-rate* doctors have, all over the North-west at least, combined to procure State legislation to build up a class of physicians who were unable from *merit* to get practice, by the passage of laws that should fine and imprison all who should cure the sick, outside of what was termed *regular* practice. The first plan was to extend the penalty to all but *Allopaths* who held medical diplomas. Finding themselves *too weak* to carry out that measure, they changed their tactics and took in the Homeopaths and Eclectics. Of course every school has a greater or less number of *sheepskin* M. D.'s, without the ability or fitness to heal the sick, and who attribute their lack of practice to the d—d quacks. All such have for the last three years leagued together for *Class Legislation*. The *sheepskin* is to be the measure of merit, and the salvation from *fine* and imprisonment in case of successfully setting broken limbs and curing the sick of the varied maladies, which flesh is heir to.

The first movement was made with success by them in the State of Ohio five years ago. The law has remained a dead letter ever since. Emboldened by their success in Ohio, the next year they gained further success in Wisconsin. Thereupon a similar movement was made by the medical societies throughout the North-west. This paper exposed the scheme and published a remonstrance that was cut out and circulated in every part of the North-west. *The people were thoroughly aroused—all classes—upon the subject.* Remonstrance against such legislation went up to the various legislatures then in session from every hamlet throughout the land. The doctors and their lackeys were everywhere defeated. The voice of the people was obeyed. In Wisconsin where they had already the year before obtained legislation, and were endeavoring to draw the lines closer so as to exclude all *irregulars*, notwithstanding they might have been many years in a successful practice, and, indeed, after the bill had been ordered to a third reading, to the effect of excluding all from practice except such as could show their *sheepskins*, an amendment was made which repealed all laws upon the subject. Class legislation was entirely defeated throughout the country. The people triumphed—sheepskin was at a discount. The following items which we clip from the *Chicago Evening Journal* and *Daily Tribune*, of January 16th, show that the old attempt at class legislation is to be re-enacted. Let every one who values freedom and equal rights, keep an eye single to the movement, and if any considerable progress is likely to be made, be prepared with remonstrances that shall convince your representatives that you are in earnest in your protestations. Keep us advised what is being done in any State, and we will lay the same before our readers, and if need be, we will again publish a form of remonstrance that can be cut from our paper and circulated throughout the country. Remember that "eternal vigilance is the price of liberty."

## "NOTICE TO QUACKS."

"Mr. Anderson introduced a bill to-day, providing that the Governor shall appoint a Board of three Medical Examiners in each Congressional District, who shall examine persons desiring to practice medicine, such persons to pay \$30 for being examined; and every person practicing medicine without a certificate to be fined \$500 for each offense. The bill does not apply to persons holding a diploma from a regular Medical College, or to those now practicing in the State."—*Chicago Daily Tribune*.

## "OLD SCHOOL DOCTORS."

"Those fine ancient gentlemen, the old school doctors, have been heard from again. At every session of the Legislature for the past ten years, the 'regular' doctors have been begging for a law which will protect them against successful and unsuccessful practitioners who cure the 'ills that flesh is heir to,' without having that blessed sheepskin diploma in their possession. This morning, Mr., or Dr. Anderson, of Hamilton, introduced a bill for an act to regulate the practice of medicine and surgery. It is the same old bill, providing for the appointment of a board of three examiners, who must be 'regulars' in each Congressional district, who shall issue certificates at thirty dollars a head, without which, or a diploma, no person shall practice medicine or surgery under a penalty of 'not more' than five thousand dollars."—*Chicago Evening Journal*.

## Remarkable Succession of Deaths.

According to the *New York Evening Post*, a singular fatality appears to have attached to the new building of the Young Men's Christian Association, as no less than eight sudden deaths have occurred among the artists, occupants of its studios, and of those intimately connected with them, within a period of a little more than two years. Edward J. Kuntze's death occurred first, shortly after the opening of the building. Edward D. Nelson was killed a few hours after leaving his studio, on the Harlem railroad. Adolph Voght died a few months later, very suddenly, of small-pox. Mrs. Tait, wife of the artist, died in her husband's studio last winter. Ames, the portrait painter, was stricken down in his studio while working before his easel last summer, and died a few days later. Mrs. Vincent Colyer, wife of the artist, was drowned at Darien, Connecticut, in October. Mr. Kensett's death occurred suddenly on the 14th of the present month, and before the emblems of mourning were removed from his studio door, Mr. George P. Putnam, the art publisher, was stricken with apoplexy in his store, and died before he could be removed to his home. This is a sad record, and should we apply the same argument in reference to this circumstance, that the Orthodox do to Spiritualists, we would say, "the curse of God rests upon them."

LEWIS WHITE sends a communication for the JOURNAL and one dollar and fifty cents, but gives no post-office address.

THANKS to Milton Allis, Esq., for a sample of Spirit Photography, by Gifford, of Leslie, Michigan.

MRS. ADDIE L. BALLOU is lecturing to crowded houses at Atlanta, Georgia. Those desiring her services in the South, should address her at once.

TREES, TREES, TREES. The advertisement with the above head in another column, is well worth the careful attention of all interested, and deserves a careful reading.

A WIDOW LADY aged from 30 to 40 years, who desires to correspond with a gentleman of means and a widower, with a view to matrimony, may address Daniel Tucker, Mills Corner, Jay Co., Ind.

R. H. WINSLOW's appointments for January 1873 will be Council Bluffs, Iowa; Feb. 2nd, Nevada, Iowa; Feb. 9th, 10th, 11th and 12th at Chatfield, Minnesota; Feb. 16th, 17th, 18th and 19th at Etna, Minnesota; Feb. 23rd, 24th, 25th and 26th at Manterville, Minnesota.

MAGGIE, a beautiful, sweet little girl, aged nearly four years, the pride of her father, and the pet of the household, passed to spirit-life, Jan. 15th. She was the daughter of Colonel W. D. Givan, an employee of this office, and in this sad bereavement he has the heartfelt sympathies of many warm friends.

BROTHER R. M. DAKE writes to us from Minnesota, giving an account of the impositions of Von Vleck. We have repeatedly warned Spiritualists not to take the least notice of him in his efforts to imitate physical manifestations. Every genuine article seems to have a base counterfeit, and he thoroughly represents the latter.

ERNEST TURPIN & Co., of New Orleans, La., have commenced the publication of a weekly, entitled the *Southern Literary Companion*, with J. Irving Crabbe, as editor and manager. The title of the paper indicates its aim, and from a glance at its pages, we should judge that the editor is imbued with a liberal, progressive spirit, and hope he will be well sustained.

BENJ. TODD and J. O. BARRETT, assisted by Mrs. Benj. Todd, will hold a mass meeting in Battle Creek, the last Saturday and Sunday Jan. 25th and 26th, and in Kalamazoo, the first Saturday and Sunday in Feb. 1st and 2nd. All are invited to attend. They desire since they are duly authorized by the State to perform missionary work, that all the officers of County circles and prominent Spiritualists in all parts of the State, should hold a correspondence with them concerning meetings. Address Benj. Todd at Charlotte, and J. O. Barrett at Battle Creek.

## Letters of Fellowship.

Letters of Fellowship and ordination were, on the 15th of January, 1873, granted to Dr. E. S. Walker, of Columbus, Ohio, and to James B. Coan of Moncho, Gonzales Co., Texas, by the RELIGIO-PHILOSOPHICAL SOCIETY, making them *in due form of law*, "ministers of the gospel"—of the *Philosophy of Life*. This recognition authorizes the above named public lecturers to perform the marriage ceremony in accordance with law anywhere in the United States and territories.

## Interesting to Advertisers.

EDITOR JOURNAL.—DEAR SIR:—We desire to gratefully acknowledge the benefits derived from advertising in your JOURNAL. We ordered our advertisement in forty of the best and most widely circulated papers in the United States, including several which have over 100,000 circulation each, and to our surprise we received more orders from readers of the RELIGIO-PHILOSOPHICAL JOURNAL than any other single paper. You evidently have a wide circulation among the class of people who read and have money. Yours truly

M. O. BLAND & Co.,  
Publishers Ladies' Own Magazine.  
Chicago, Jan. 20th, 1873.

The above is a sample of many letters we receive and is the almost universal testimony of those who use our advertising columns. For all legitimate business the advertising columns of the JOURNAL offer one of the very best mediums through which to reach a large class of intelligent and progressive people who have money to buy with.

## Testimonial of Spirit Cure.

This may certify that I, Mrs. Elsie Dox, of No. 276 West Taylor street, Chicago, have been severely afflicted with a complication of diseases, some of which are peculiar to the female sex only, and with diseased lungs, and a bronchial difficulty so severe that I was often very much troubled and distressed to get my breath. For a considerable portion of which time I was under the medical treatment of several *regular* schools, and yet continually got worse. My physicians told me I could not get well. As a last resort, I applied to Mrs. A. H. Robinson, a spirit medium, of Chicago, for treatment. My husband first called on her with a lock of my hair for a diagnosis of my case—I being too feeble to go out of my house at the time. He came home with an assurance that the lady had given a correct diagnosis of my case, and she said I could be cured.

Mrs. Robinson prescribed remedies for me, and ordered me to wear magnetized paper, which she sent me. I followed directions implicitly, and was speedily cured. During the first night the spirits came and rapped around my head, distinctly (for the first time in my life) indicating their presence in the same manner that other patients have reported that they did to them, while using the magnetized paper furnished by Mrs. Robinson.

I am now enjoying better health than I have at any time for many years. My lungs and throat are perfectly clear, and my appetite is good. I am well every way. It is only about three weeks since I commenced to be treated by her. Anyone is at liberty to call upon me at my house for further information in regard to my case. Very few worse cases than mine are ever to be found.

ELSIE DOX.  
The above statement of my wife is correct.  
P. DOX.  
Chicago, January 16, 1873.



(Continued from First Page.)

misunderstanding, together with the fact that I do not wish the church to be in the slightest degree responsible for my course in regard to Spiritualism, which it cannot and will not sanction, I do hereby, with the kindest feelings for you and for all my brethren, ask to withdraw myself as a member and minister of the M. E. Church, South, and upon your compliance with this application, I will convey my parchment credentials to you.

SAMUEL WATSON.

The next day I received the following reply, when I gave him my parchment:

Rev. Samuel Watson:  
DEAR BROTHER—Your letter containing an application for permission to withdraw yourself as a minister and member of the M. E. Church, South, is before me. Your request originates in the truthful conviction that "the church cannot and will not sanction Spiritualism," as believed and taught by yourself; together with the discovery of a misunderstanding on your part of "the engagement made at the recent session of the Memphis Annual Conference."

In view of the facts as stated by yourself, I could not consistently with my ideas of duty refuse your application. Your clerical credentials will be accepted and given their legitimate course.

A. H. THOMAS, P. E.

Thus ends the most painful act of my life—one that I saw no way to avert. If I cannot maintain the reputation of an honorable man and have some degree of religious liberty with my former relations, then I think they had better be changed. For Methodist preachers I have always entertained the highest regard and the warmest affection, especially for the Memphis Conference, of which I have been a member since its organization in 1840. I hope nothing will ever occur that will have any tendency to change my feelings towards them, or prevent our intercourse from continuing what it ever has been.

SAMUEL WATSON.

## Unconscious Mediumship—Lizzie Keyser.

EDITOR JOURNAL.—Knowing that your numerous readers are always anxious to see every thing of a phenomenal character, I propose to give them a few of my experiences. During the past twenty-two years, I have witnessed perhaps a hundred different phases of mediumship, from media in whose presence we get the simple rap to those who give us, impromptu, the most sublime inspirational poetry. In the Winter and Spring of 1871, it was my privilege to converse with a spirit claiming to be that of my mother, through an unconscious medium, during the hours of sleep. My mother departed this life some twenty years ago. The medium was a middle-aged lady, somewhat nervous, and had considerable will-power. When in apparently natural and profound slumber, the spirit would use her vocal organs with perfect ease, and converse with me from one to three hours at a time. When I first discovered this, to me, new phase of mediumship, I closely questioned the medium, on awaking, if she had been dreaming, or remembered what had transpired during the hours of her sleep? She replied that she had not the slightest recollection of anything. She only knew that she was not refreshed by her sleep, and on awaking had a feeling of fatigue. I had noticed that during these sleeps, her pulse beat very rapid and strong, and that immediately on coming out of them her pulse became normal. This lady was never subject to the slightest influence, except during profound sleep, and always in her waking moments was entirely oblivious of what had transpired while under influence.

Of an entirely different character is the mediumship of Miss Lizzie Keyser. I first met this lady in Sept., 1870, at the residence of Mr. Henry Beck, in Covington, Ky. I called by invitation, one Sunday afternoon, to witness a private seance given by Miss K., who has been a member of Mr. Beck's family circle from childhood. I regard her as one of the most reliable mediums in the country. She sees and converses with spirits daily, gives their names and places of residence while in the earth-life, etc. While under influence her eyes are wide open, do not wink, and the expression is something like a stare. On the occasion mentioned, there being some fifteen persons in the room, she had described a number of spirits present, all of whom were recognized by persons in the circle, when she turned to me and said, "There is a spirit here calling herself Marie Burke, who says she has been in the Spirit World some three years, died of fever, etc., and that gentleman (pointing to your correspondent) knows my husband." I remarked that I had known a goodly number of Burkes in my time, and that I could tell more definitely if she would state her husband's full name and place of residence. Medium—"She says her husband is editor of a paper at Leavenworth, Kansas." I then stated to the circle that I knew there was a Mr. Burke editing the Leavenworth *Bulletin*, but that I had never met him. I only knew him by reputation. Determining to test the correctness of the spirit's story at some future day, I took out a blank card and carefully wrote down her whole statement, with date, place, etc. In the month of November following, having business in Leavenworth, I called at the *Bulletin* office and made the acquaintance of Mr. Burke, when the following conversation ensued:

Question—Did you ever know a lady named Marie Burke?

Answer—Yes; I had a wife named Marie.

Q.—Is she now living?

A.—No, sir.

Q.—How long is it since she left the earth-form?

A.—It is nearly three years.

Q.—What was her disease?

A.—She had a complication of diseases, with some fever. But why all these questions from a stranger?

I then showed him the card containing the communication from the spirit, when he was much surprised, and remarked that it was singularly true in every particular. He could not account for it, unless the spirit of his late wife was really there to make the statement.

The objector will say, as do most people who are "wise above what is written," that "it was simply a case of mind-reading." But I would like to ask all such how that can be the case, since I was an entire stranger to every person in the circle, and knew nothing whatever of Mr. or Mrs. Burke, or their antecedents?

On another occasion, while in a public audience in Cincinnati, April 16th, 1871, I heard Miss Keyser describe at least thirty spirits, calling them all by name, and out of that number there were but two or three that were not fully recognized by persons in the audience. Among others described, she said, "There is a spirit here who says his name was Spencer; that he lived with that gentleman (meaning your correspondent) in Kansas—no, he says that is not right; it was Arkansas; that he had wronged this gentleman while associated with him in earth life, and craved his forgiveness. Further, that few of the friends who were with him in Arkansas knew of his demise, and wishes he did not know it himself, for he finds things in spirit life very different from

what he had expected. He also confessed that many things he did on earth were wrong, and referred particularly to his acts among his friends in Arkansas." Many readers of your paper, Mr. Editor, will remember Dr. James E. Spencer, one of the leaders of the Harmonical Society, which had an existence some two years in Northern Arkansas. It was this man Spencer who thus communicated with your correspondent. I had not heard of his decease, but believed the communication to be true, from the well-known reliability of Miss K.'s mediumship. I made a full memorandum of the communication, but took no measures to ascertain the facts in the case. During the month of July following, however, I received a letter from Joshua O. Spencer, son of the late J. E. Spencer, announcing the death of his father in Louisiana, about the middle of March, 1871, which was about one month prior to the receipt of the communication as above related. What better evidence could the world have of the immortality of the soul, than this communication from the Spirit World, and the subsequent letter ratifying its correctness? It is proper to add that Miss Keyser never knew either of the Spencers.

I know that these statements will grate harshly on nearly all sectarian ears, but facts ask little leave of prejudice whether they shall exist. "The truths which Nature in her endless argument with men, cannot convince them of by life, she will establish with the demonstration of death." How impossible it has been, in all the past, for the yearning heart of man to put away from it its cherished delusions! And how the spirit of man has toiled through all the ages for some eternal rock on which to rest, some certain knowledge of itself and of this stupendous universe, and for an unfailing foundation for its hope; how it has laboriously built up system after system of philosophy and faith, only to kick them all down in like disgust and despondency at last.

When will the Christian church rise to a grander conception of the Infinite, and of the future of man? When will they burst the shell of an effete theology, and grasp the *live issues* of this grandest of the ages? Can they not appreciate this glorious dawn? Can they not see the familiar angels that come out of "the low-eaved heaven" and stand in shining robes on the sunlit peaks? Are their eyes "holden," and their minds blinded, that they should not know the gospel of the new dispensation? Do they not know that in all the past, in every grand cycle of the world's history, the Infinite Father has provided an inspiration adapted to the wants of His children? And do they not know that it shall be forever so in the future? Then why should they

"mourn above some hopeless flaw  
In the stone tables of the law,  
When scripture every day afresh  
Is traced on tablets of the flesh?"

"No curtain hides from view the fields Elysian  
Save these poor shells of half-transparent dust;  
And all that blinds the spiritual vision,  
Is pride, and hate, and lust."

Chicago, Jan. 15th, 1873. C. G. F.

The Religio-Philosophical Society granted Letters of Fellowship to Brother J. William Fletcher, of Weatherford, Mass., and to Sister Luna Hutchinson, of Bishop Creek, Cal., on the 20th of Jan., 1873, authorizing them, as *Ministers of the Gospel*, to perform the marriage ceremony in accordance with law, anywhere in the United States.

## City Entertainments.

[For the week ending, Jan. 25, 1873.]

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Second week of the eminent author and actor, Dion Boucicault. Agnes Robinson (Mrs. Boucicault), accompanied by Mr. Shiel Barry, will appear in two pieces—Boucicault's dramatic gem, "Kerry; or, 'Night and Morning';" also, the sparkling comedy, "Milly, the Maid with the Milking Pail," every night, and Saturday matinee. In preparation, Boucicault's "Phantom."

AIKEN'S THEATRE.—Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. The Aimes Opera Bouffe season commenced last Monday evening, at Aiken's Theatre with an overflowing house, and, for a rarity in the records of Opera Bouffe, the audience was largely composed of the regular habitués who used to throng the Opera House in Italian days. People in these stringent times, evidently want to laugh and be amused, and went to greet the Grande Duchesse and her "famous regiment" of Gerolstein, determined to to enjoy it. In this determination, they were very essentially aided by the troupe and the theatre itself, which is admirably adapted for Opera Bouffe.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. The new play of "Fate," written expressly for this theatre, entered upon its second week at Hooley's, Monday, a good audience being present. The piece is now enacted with spirit and effect by the various members of the company, and the performance is a thoroughly good one. Nothing finer in scenery and stage appointments has ever been produced in Chicago. The interior of Rose Cottage is a beautiful picture, and well deserves the round of applause which it receives each night.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. The week is a notable one at Myers' Opera House, where, in addition to a fine list of burnt cork specialties by the talented members of the Arlington, Cotton and Kenble Minstrel Company, a new burlesque, called "Arrah-na-Brogue," is being produced in splendid style.

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph. Professor Macalister, who has, probably, no superior in the domain of illusory legerdemain, opened at Nixon's Amphitheatre, on Monday evening, to a fair audience. His programme embraces a large number of feats of prestidigitation peculiar to himself, while the fact that one hundred prizes of various values are distributed each night, no doubt, adds largely to the attractiveness of his entertainments.

## Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## Social Union.

The Spiritualists of Philadelphia under the leadership of the ladies, have formed a Social Union and electing the following officers:

President, Sarah T. Rogers; Vice-President, Caroline L. Spear, Emeline Cotton, Naomi Thomas, Mrs. Gourlay; Secretary, Addie H. Engle; Assistant Secretary, Henry T. Child; Treasurer, Benj. F. Dubois; Doorkeepers, John Maclure and Mrs. Maclure.

Their plan is to have social meetings at Institute Hall, Broad and Spring-garden streets, on the first and third Thursdays in each month, at which there are to be recitations, songs and brief addresses.

At the meeting held Jan. 2nd, 1873, the following address was read by John M. Spear, and on motion of Dr. Child he was requested to furnish a copy for publication in the RELIGIO-PHILOSOPHICAL JOURNAL and Banner of Light:

## NEW YEAR'S ADDRESS.

Persons associated in the Spirit World for moral, social, religious and beneficent purposes improve the present moment, the opening of a New Year, to put forth some thoughts that may be valued by thoughtful persons. Spiritual phenomena, coupled with its philosophy, have their good uses, and considerate persons will set a just value upon them in whatever phases they may appear. All mediums have a place, and in so far as they are faithful to their calling, should receive respectful attention and merit just reward. Various persons of both sexes are used, and this must continue to be the case so long as the manifestations are of a varied character. No one person or set of persons can do all that is proposed to be accomplished. Some things attempted are justly classed as failures, and yet it is through them important lessons are learned on the part of the operators, and also on the part of persons operated upon, and by persons to whom promises are made. As in the mundane world so in the spirit life, vision is not at all times equally clear, and the prophetic eye may be sometimes indistinct, or the medium on whom dependence is placed may not be in the best condition to assist in reaching desired ends. Absolute omnipotence or omniscience is not claimed on the part of intelligent persons in the Spirit World, who endeavor to act on mind in the mundane kingdom.

Notwithstanding the numerous difficulties which have attended the modern spirit manifestations, much that is useful has been accomplished within the last quarter of a century. More remains to be done in the next twenty-five years, than could under the circumstances be done in the past. It is permitted to be said that the operators in the spirit world have now a more perfect command of the machinery used than they could have in their earlier efforts to commune with persons in the life below them. It would be out of the ordinary course of events if it were not so. To live is to grow. To labor is to learn.

The telegraph, used in connection with the post office and the press, is among the most potent instrumentalities now at the command of man. Strike them out of existence and much of the present machinery of the commercial world would be of slight worth. The same general observations are true in respect to locomotion. The steamer and the car are necessities of the time. Without them there would be almost no connection with distant places, and the international interchange would be slight, infrequent, uncertain. Strike the ship out of existence, and in less than a century the world would fall back into barbarism. These are the grand civilizers of modern times, lifting up the human race to a plane of thought and action above any former age. Time was when man had no telegraphs, steamers, cars, ships, post, newspapers, or books to make him what he now is.

It is well that persons should be sometimes reminded of these things, and it is believed that occasional thoughts of this sort will call out gratitude for the past, will stimulate to nobler deeds, and give broader thoughts of man's future possibilities. Important events have occurred in the moral, social, religious and political world in the year just closed. It does not compare with the purposes of his address to dwell on personal, or merely national details, but it is permitted to be said that the settlement of international questions by arbitration is considered an unworthy step not to be passed over with the dash of a pen. What lesson does the Joint High Commission of '72 teach? The answer distinctly and broadly is, the union of all the nations of the earth in bonds of universal love, and eternal peace that no tyrant can break, no demagogue can sever. To reach this blessed state thousands, nay millions have prayed, plead and labored. All honor to such persons as William Penn, Thomas Clarkson, Elizabeth Frye and others in the Old World, and to the numerous friends of peace in the new. Crowned as their labors have been with a measure of success, it is proper they will not put off their peaceful armor until all nations, like kindred drops, melt into one. When the mountain traveler has a view from one lofty eminence, it stimulates him to reach another, and thus it is with the ever unfolding mind of man.

Nation linked with nation, all the world dwelling on the bosom of eternal peace, it is natural that persons should look above the plane on which they dwell. Man is but a little lower than the angels! With them he has in all ages communed. Patriarchs, prophets and martyrs have enjoyed open vision, and have received messages and heard sweet anthems from the worlds above. Moses came with Elias; Jesus appeared to his doubting disciples. Stephen saw him, and Paul conversed with him.

In the last quarter of a century multitudes from humble and from high life, have appeared in private circles and in public assemblies. Millions have been comforted and strengthened by assurances that loved ones whom they thought to be dead live. Not a few have been made more kind, sympathetic, more liberal in their thoughts, more generous in their deeds. The old year closes. The new comes. It may be of use to present to some persons desirable things to be done in the present year. The following thoughts may arise in the minds of well instructed persons.

First: If my mind is read, and my thoughts are known to persons above me, ought I not to so live that they will not be ashamed or grieved by my conduct? Will not an inquiry of this sort be a check upon evil thoughts, and serve to control the passions and, will not persons be hindered from doing under the power of the night what they would not do in the blaze of day?

Second: It will lead persons to inquire what departed loved ones would have them do to increase their happiness. Intelligent answers being given, without doubt they will be impressed to do works of charity to assist the

afflicted and the outcasts who otherwise might be injured by the injustice and crimes or neglect of the world.

Third: Others would be led to inquire what may be done to so surround mediums that they may be the most perfect recipients and transmitters of the ideas, feelings and thoughts that are to be expressed through them. No one branch of effort can be of greater importance in the present state of the spirit manifestations. Often their peculiar condition unites them to battle with the outside world. It is felt that some persons, having buildings or other external means, may be unwilling to have them used in ways that may be suggested to aid this class of somewhat dependent and necessarily sensitive persons.

Fourth: The Joint High Commission being crowned with success, its decisions being ratified by the interested nations, and the twain having in a large measure become one, it is now deemed desirable to cement this union by spiritual as well as external bonds, thus promoting peace springing from worlds above. Missions have done much in the past; they may do more in the future. They whose minds are illuminated will see the work to be done, and will be impressed to promote it as opportunities may be favorable.

Fifth: The accumulated wealth of the world should be used to lift up the poor, to assist the weak, educate the ignorant, to reform the criminal, save the perishing classes. In the present year impressions will be made on the minds of some well-to-do persons, to make donations, and to bequeath wealth to be used for beneficent purposes.

Sixth: Centralization is needful in the governmental, the religious and commercial world. This is true of Spiritualism. In the city of Philadelphia an effort is to be made to centralize spiritual forces, and a few persons are to be congregated here who will inter-ally and externally assist this important work, giving their time, strength and talents for universal good as they have in the past to secure private and personal ends.

Seventh: Finally, it is hoped this address may lead some persons to ask in good faith what they can do to bless the world of which they form a part. Asking opens the way for answering. They who seek find. They who knock enter.

## Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

From Decatur, Alabama, December 18th, 1872, at 12:15 P. M., FREDERICK GIVAN, aged six months and eight days (of small-pox), infant son of Major P. S. and Sallie Givan.

Gone with the angels ere his soul  
Had ever felt a word's desire;  
Then weep not at Heaven's control,  
Nor let thy precious love expire.

He lives where joys more pure than here,  
And loving angel-guardians too,  
Will keep him safe from sin and fear,  
To wait, to watch, and welcome you.

TIMMIE.

From Decatur, Alabama, December 20th, 1872, at 10 o'clock, P. M., CLARENCE TIMMIE GIVAN, aged four years, six months and five days (of small-pox) eldest and then only child of Major P. S. and Sallie Givan.

Yes, thy darlings both have gone—  
Gone beyond the mystic river,  
And thy heart love reaches on—  
On into the vast forever.

But upon the golden stair  
Angel footsteps oft will be,  
And the seeming empty air  
Frequented by their childish glee.

Yes, they'll oftentimes come and go—  
Living, loving, as of yore;  
And when death shall let thee go,  
Tread with you the golden shore.

TIMMIE.

From Chicago, Illinois, January 15th, 1873, at 6:42, P. M., MAGGIE GIVAN, aged three years, nine months and seventeen days (of congestion of the brain), youngest daughter of Colonel W. D. Givan (her mother having preceded her to spirit-life nearly three years). Her remains were taken to Woodsonville, Kentucky, for interment beside her mother.

Though death his sacred seal hath set  
Upon her fair and lovely brow,  
Her gentle spirit liveth yet  
In love's bright world of endless now.

And, by the pledge of love and faith,  
Of purely truth from Heav'n on high,  
By life triumphant over death,  
Thy little MAGGIE did not die.

Her wavy, golden tinted curls,  
And mild blue, sparkling, laughing eyes  
Which far outshone the fairest pearls,  
Or brilliant star in azure skies—

Rose-tinted cheeks and pretty nose,  
And sunless lips—more pretty they,  
Than rose-buds lost 'mid crystal snows,  
Or bright with glit'ring dew of May—

With all her soul-attainments here,  
Will be the same in life up there  
With n that blessed spirit-sphere  
Where beauties sparkle ev'rywhere.

And in the rest and sweet repose  
Of that fair realm of sadless bliss,  
Her gentle spirit waits for those  
She loved and left awhile in this.

Thy little angel MAGGIE now  
Is free from pain and earthly care;  
A mother's kiss is on her brow—  
A welcome to that home so fair.

TIMMIE.

\* \* Kentucky papers please copy.

Passed to spirit-life, from Mount Morich, Mo., Jan. 7th, 1873, after an illness of five days. FRANKIE, eldest daughter of Jerold and Ellen Blond, aged 10 years 5 months and 17 days.

Born into higher life on Nov. 25th, 1872, S. H. SHAW, of Ferndale, Humbolt, Cal., aged 56 years and 8 months. The deceased was a true Spiritualist, one of our best citizens, and his loss regretted by all. In his death he illustrated the fact that Spiritualism will sustain the soul in the hour of death. He returned within the first twenty-four hours, clearly demonstrating his presence to a number of expectant friends.

## Cleveland National Convention.

To ATTENDANTS:—All persons, who wish to be provided for during their attendance at the meeting at Cleveland, to take place Feb. 19th, proximo, will please address Mrs. Carrie Lewis, 288 Euclid Ave., to that effect, immediately. Notice of place and time of meeting will be announced in the daily papers of that city, on the day previous to the meeting.

JOHN W. EVARTS.

Centralia, Ill., Jan., 7th, 1873.

## New Books.

"THE SERVANT GIRL OF THE PERIOD, THE GREATEST PLAGUE OF LIFE," is the title Charles Chamberlain, Jr., gives to a sharp, crisp, readable story, in which he depicts the evils of being dependent on a class of servants who have no pride, and little knowledge of their calling. Mr. and Mrs. Honeydew, whose case he writes up, finally rent furnished rooms, and take their meals from a well-kept restaurant, and are happy. J. S. Redfield, 140 Fulton st., New York. Cobb, Andrews & Co., Chicago.

THE ORDEAL FOR WIVES.—A Novel, by Mrs. Annie Edwards. New York—Sheldon & Co. Chicago—Cobb, Andrews & Co.

Those who have read Mrs. Edwards' previous works will need no further incentive to read the "Ordeal for Wives." She is striking in her originality, and their is not a weak line in this story. Her heroine is a native of the Devonshire Moors. The story closes with the following moral:

"Reader, if you are a young man of fortune, and desire the assistance of a young woman in getting rid of that fortune for you; if your heart yearns after a companion who shall dress extravagantly, who shall sit with credit at the head of your table, who shall make your house generally attractive to your friends—do as Lord Marmaduke Scott, and as Lord Feltham did. You need not be at the trouble of traveling to find what you require. London, Paris, Bath, Brighton, Cheltenham—wherever you may be, you will find the material ready at your hand."

Reader, if you are a man of education but no money, and are so inconceivably single-minded as to wish to possess a woman who shall be bound to you for life; if you have visions (God knows how, in this generation, they come into your head) of a wife who shall work with and for you, cook your meat and mend your shirts, be your housekeeper and the mother of your children, and your own intellectual companion and truest, tenderest friend—go and search for your ideal among the Devonshire Moors! You won't get her in large cities out of the class from whom men take their wives."

THE AMERICAN ODD FELLOW, for January, commences the fifteenth volume of this standard publication. It is replete with excellent literary matter, illustrated articles, and tidings from the Order in all parts of the world. Many of the best writers of the country contribute to the columns of the AMERICAN ODD FELLOW, and as a magazine for the great fraternity and the household, it is unsurpassed. Take it, read it, and preserve it. Address A. O. F. Association, 37 Park Row, New York. \$2 50 a year.

THE LADIES' OWN MAGAZINE, for January, is a superb number. The illustration, "Just One," exhibits, in a beautiful light, human nature in the child, and is a *prize* to look upon. The reading matter is excellent, and varied to suit the taste of different ones. M. C. Bland & Co., Publishers, 235 West Madison street, Chicago.

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## Inner-Life Department.

## CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

## Philadelphia Circle of Light.

## Invocation.

Oh, thou sweet Spirit of Love, who dost speak to us in sweet tones of mercy, and throw mercy in our pathway like the flakes of falling snow! Each little flake will speak volumes of love to us if we will but look within and behold those crystals of purity. May we ever aspire to live as pure as they are, if we would soar above these earthly conditions. Oh, beautiful Spirit of Peace, may we be worthy to ask the countless numbers of angelic spirits who attend with regal splendor in those regions above, to lend their presence and power to these mortals, and reveal to them in the little leaf the mysteries of the great book of nature. Thou who hast written on thy beautiful face the lessons of love, truth, and peace, we welcome thee, oh, Holy Spirit, and may we come into thy eternal presence, with holy thoughts in the beginning of this New Year, each one making new resolves to lead a purer life in the future.

Oh, thou great and true Astronomer of the soul, who dost show us the true star of love! Oh, Almighty Sun of Love, shine on still in this New Year, and may we be carried onward in the great wave of eternity, while thou dost continue to be our Sun by day and by night. Our God, thou art love, and we know that thou wilt remember that each one of us, stands in need of that love; and now may the light of that love ever shine brightly within your hearts, so that they may be kept warm, despite the coldness of the world. May the angels of peace kiss your cheeks, and keep you from the hatred of the world, as well as keep all hatred from manifesting itself in yourselves. May your covering be of that divine character and protection in the morning, noon and night, that the sun light of truth will ever shine upon your works, and keep you all in a vigorous, healthy condition of soul and body.

Gracious Father, in mercy bless that one who plays on that divine instrument of music! Bless that one through whom these things are given to the world! Bless that one who reports these communications, and bless the other friends and helpers in the good work! Oh! God, to him who edits the paper through which these are published to the world, give him power from on high to speak the good things concerning Israel! For thy sake, and for our sake, and for the sake of the new creation, forever and ever, we ask these things.

Creanan L. Harper.

I come where I have never been before. I come from a first-rate place over the way. I saw a good many coming here and I thought I would just step in. My name is Creanan L. Harper.

"What do you get to eat in spirit-life?" You get the fruits of life to eat here; but you get the fruits of the earth, and you have to work for them. We get the fruits of joy, peace, and light. This is the first time I have been here. I tried to get to the Boston circle, but it was burnt out, and hence I come to drop a letter in this free post-office. They tell me the boxes are all free here. I come just as the Indian girl directed me. You must mind every crook. I have been over here ever since 1839, but I don't know all things yet, but they are not in Hell. I used to carry up big loads of brick and mortar, and one day the ladder toppled over, and the first thing I knew I was up here.

If a fire breaks out and burns up a house, is it a good thing? If a fellow falls with a ladder, is it another good thing? You do not know how to be social until you come here. I spend my time in trying to do all the good I can. I have been trying to impress those in my line of business to get up a better way of raising brick and mortar! They use horse and steam power, but let me tell you that air is a better motive power than either of the others, provided you know how to apply it. I wish somebody would invent something to put in the bricks and mortar, that would be of profit in keeping disease away; a disinfectant I mean. This is another idea for you, and it illustrates to you the manner we spend our time here.

Robert Craig.

I am happy. I was weary of acting on the stage, but another stage has been revealed to me, where I behold Frank Murdock. The curtain has been raised, the footlights sparkle splendidly. The grandest of all theatres exists here, and if you will but come, we will give you a welcome by those who belong to "our troupe," among whom there are angels of light and love.

John Drew.

Well he [Robert Craig] knows that I am dead. I come with my friend, but I don't come as I once did upon my last legs. Go and pay a visit to the Arch Street Theatre. John Drew still lives. Georgia, my daughter, is still acting there, and she conducts herself with good demeanor. How much like her mother she is. There goes the call bell. Excuse me, and I will return to the "green room."

George Catlin.

There have been others here who told me to come at this time, and I can't wait any longer, because I want people to know that I am living, and that I can act on other mediums, as my mind was acted upon. I see this mystery solved in the world of investigation so clearly, that even a fool may read. I see that there is a world of light where we can become perfect in what we failed in here. I was an old man, and I painted; but I am glad to come here and make this acknowledgement. I saw this medium pass through Jersey City recently, and thought to myself, "there is a chance to make myself known to my friend in Newark, N. J." I afterward had an opportunity when my friend saw the medium, and I wrote my name on the medium's arm, but my friend was not satisfied with that; it was not sufficient for him to see George Catlin's name there, but my friend became satisfied when he asked me where I was born? The name "Wyoming" then appeared upon the medium's arm and he was convinced.

I am glad indeed to see one artist paint what I painted [Indian Portraits], and I will assist him to paint that little Indian squaw, as she was, and is. [An artist in Philadelphia is engaged in painting a portrait of Ogaritta, the medium's Indian guide.] I have heard Cresson, Wesson, and Angelo speak of this place, and they said that I would be welcome here although I am an old man. It is a beautiful thing to paint in glowing colors a picture upon that canvas of life, so that all the shades and lines will be perfect. I must make haste to give my testimony that if a man die to material things, he will live again.

## "The Mystery" not yet "Unveiled."

MR. J. TINNEY—DEAR SIR:—I do not address you to disparage or find fault with your theory set forth in the JOURNAL of November 30, and December 14th.

In the interest of truth only, I offer a few items for your and others' consideration. Admit that solids, fluids and gases are convertible into each other, yet such does not explain the cause of life, because chemical action reduces either to their elementary conditions, without any life appearing; hence they are the channels or substances through which life is manifested; they do not produce life. Manipulate them as you please, and no life will appear until the action of the sun and the atmosphere has been used; therefore it is plain that those forces are necessary for the life giving principle. You will not call the sun and the air each a solid, a fluid, a gas or a spirit, or all of them united, to make the sun and the air; and, possibly, it may bother you a little to inform the world the ingredients of which the sun is composed.

It is admitted that air is a powerful, invisible substance, existing everywhere; that without it no life could ever manifest itself. Now do you assume that oxygen, nitrogen and hydrogen have sexual relations? Your theory is, that "the elementary forces termed spirit are sexual," and the source from which all spirit is derived." You will agree that no life can appear without air, and the spirit is supposed to be the thinking principle or consciousness in humanity, and yet where does life or even the air come from, when the matter you name are only the earth channels of life?

Not to multiply words—pull up a hill of corn, say a foot high, and not have any soil adhere, and within five minutes replace it in the soil, and doubtful if any life is ever seen in it. So with a fish taken from its element, it soon dies, and no life will ever appear by replacing it. Some substances will bear removing, as we all know, while others will not. I do not assert that "spirit is supreme over matter," nor deny it; neither do I think we are "without chart or compass to guide us." That without the action of the life-giving principle (with sun and air), matter could not combine to produce any life; hence they are indispensable agents of an infinite spirit or power—such being the prime moving cause; but of, and further about it, seems at present beyond the comprehension of mortal man.

To assert that the sun and air have "sexual" relations, and made themselves, does not satisfy the human mind, neither does it add a solid, fluid or gas. They are substances, and queer ones to be called spiritual and "sexual," and yet they are positively indispensable!

You include material worlds, and apparently everything, as the result of the four combinations—all having a "sexual source," hence when our life ceases, all consciousness must cease. Is this your conclusion?

The planet Saturn, as seen through a telescope, shows it is surrounded with huge rings and seven moons, and from calculations made, is found to be about one thousand times larger than the earth, moving through space twenty-two thousand miles an hour.

Jupiter, still larger, being one thousand two hundred and eighty times larger—moving thirty thousand miles an hour, with its moons and surrounding belts; to which add other planets and stars unnumbered; and what the great deep contains, besides millions upon millions of substances, or worlds not named. Now are you prepared to offer any proof that all these, and more than the mind can grasp, are produced by the combination of four substances? If you do not admit "the term spirit" to be a substance, please define it. Also, what is more mysterious, what is it that keeps all worlds—everything in motion? Can you offer any proof that it is "by the transition of one circle or species to another by union, and to this round of changes there can be no end;" and, "no exception to worlds, men or mice?" If you agree with me that spirit and matter exist together, and that life has always existed and is the cause of matter, then you are forced to conclude that "spirit is supreme," and is the cause of life and motion!

I admit that there is nothing stationary, not even rocks, or "fixed stars"—everything is on the move—from which I infer that the thoughts of all humanity will be kept on the move also, and consciousness be preserved; for it is generally admitted, that anything existing, can not be annihilated.

The cause of life and motion is not yet "Unveiled" by natural science, nor by your efforts in the matter.

Please elucidate, if in your power, for you seem to think your theory is so plain that conviction must result in its examination; also, please say yes or no to the following:

1st. Does the existence of water, coal, iron, salt and other life necessities, manifest any intelligence?

2d. Do you assign any intelligence or thought to solids, fluids, or gas?

3d. Do you agree with me, that thought with labor, produced everything made by humanity?

4th. If so, will you deny that infinite thought, with labor, produced everything not made by humanity? If you do deny, please inform the world if there is any benefit or force in thought at all, and for what purpose it exists?

5th. As you assign sexual relations to the term spirit, and deny any supremacy to it, please explain for the production of the sun, moon, stars and all the planetary worlds, and what keeps them in motion?

In conclusion, I admit there is much hypocrisy, "knavery, and treachery" but I dissent in toto to the sweeping charge you make, that it is general, and that "honesty is held at a discount," or that "vice and dishonesty has any premium," and more that follows, which you speak of, as being general, and literally correct. If so, we may well say good-by to all that is good or beneficial.

Please remember that this communication is made in the interest of truth only, and not to promulgate, or even set forth, any pet theory.

Very truly, etc.,

A. B. CHURCH.

Letter from W. J. Shaw.

BRO. JONES:—There is some influence urging me to write, and I obey it. On the 7th inst., while at Ottumwa, I visited through curiosity the infirmary of Dr. Paul Caster, and there was convicted of some necessity existing of writing you the particulars of my visit. Paul Caster, in the way of scholastic attainments, is as ignorant a man as one could expect to meet, in any one possessed of what we call common sense. Yet he has a kindly and familiar manner, that fits him to some extent his utter want of culture and refinement. A serious impediment in his speech, resulting from malformation of the pallet, together with a habit of swearing, intensifies the impression one gets of the man's crudity. He knows nothing of medicine or surgery, but treats all diseases by the touch. There are remarkable stories of his cures, some effected momentarily, and all within a very short time. We noticed crutches, canes and other relics on the wall, purporting

to belong to the halt and lame, who had gone hence cured. He treats each patient once each day, for four consecutive days in each month, and each day he has from twenty-five to fifty patients from far and near. He conducted me into a room containing some twenty convalescents, who had been affected with different diseases, and who had come to Caster as a last resort. There were some who had been prostrated with the dropsy and carried into the infirmary three days before, if I recollect, who now had no evidences of ailment. All (many of them intelligent men and women) affirmed the unaccountable success of Caster's treatment. Through what agency it was accomplished I failed to find one who professed to know; nor has Caster himself, who in answer to my inquiry, said, "Some say it is magnetism, some faith, some spirits, and others Paul Caster is a d—d humbug! I don't pretend to say." Evidently he had no theories, and does not understand the nature of his own mediumship.

There are at Ottumwa, as in many other places, more believers in the Harmonical Philosophy than have courage to avow it. Here, however, at Eddyville there is a little circle of friends, who (knowing the truth dare maintain it. Yesterday (Sunday afternoon and evening) I lectured in the hall, on "The Basic Fact on which rests all Religions," and "The Origin of Saviors." The moderate attendance of the afternoon was augmented to a Hall full in the evening. I found Bro. Wilcox, P. M., the good Samaritan, and received that moral support from the friends, that lecturers are always happy to feel. Bro. Wilcox is a seer, and Spiritualist from necessity.

Yours in the knowledge,

W. J. SHAW.

Eddyville, Iowa, Jan. 13th, 1873.

## The Doctrine of Necessity.

BY DAVID ALLEN.

The doctrine of necessity may be resolved into two forms, the positive and negative. Negatively we can not think, feel, choose nor act without a cause which would prove adequate to produce thought or feeling, choice or action. We could not think, feel, choose nor act, as we do, without the self-same cause or causes, which produce the self-same thoughts or feelings, choices or actions. We can not think, feel, choose nor act, different from what we do without there be a different cause or causes to produce different thoughts or feelings, choices or actions. We can not think, feel, choose nor act in any special way, without there be a special cause, to produce special thoughts or feelings, choices or actions.

Positively, the thoughts, feelings, choices and actions, are inevitable from the cause or causes which produce them. To think, feel, choose and act, as we do, is inevitable from the self-same cause or causes which produce the self-same thoughts and feelings, choices and actions. To think, feel, choose or act differently from what we do, would be inevitable from a different cause or different causes, producing different thoughts, feelings, choices or actions. To think, feel, choose or act in any special way, would be inevitable from a special cause or special causes, producing special thoughts or feelings, choices or actions.

Their is a divinity which shapes our ends, rough hew, or smooth hew, them as we will.

DAVID ALLEN.

## Appreciative.

BRO. JONES:—The following was adopted at the close of Mrs. Ballou's lecture on Sunday evening last, at Minerva Hall:

WHEREAS, The labors of Mrs. Addie L. Ballou have closed in the city of New Orleans for the present, resulting in good—not only to the members of the Central Association of Spiritualists of Louisiana, but to awake an interest in the cause in our city; therefore, be it

Resolved: That Mrs. Addie L. Ballou will carry with her, as she goes to labor in other fields, the warm sympathies of the Spiritualists of this city, and will be remembered for her able discourses on the subject of doing good to humanity.

Resolved: That we cheerfully recommend her to all Spiritualists throughout the world as an able and interesting lecturer, and a lady of refinement and purity of character that tends to promote the cause of Spiritualism.

Resolved: That these resolutions be transmitted to the RELIGIO-PHILOSOPHICAL JOURNAL and Banner of Light, with a request to publish the same.

GEORGE W. KENDALL, Acting President.  
C. H. SELLMAN, Secretary.  
New Orleans, La., January 1, 1873.

## Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

PONTOOSIC, ILL.—John Moyes writes.—On the 24th of November last, a society of Spiritualists was organized here with nine members. John Moyes was elected President, H. B. Pickell, Vice-President, and I. I. Isenberger, Secretary. It is the desire of the society to be recognized by the Parent or State Institution.

STOUTS, OHIO.—H. P. Danforth writes.—We long for the JOURNAL, and being deprived of it for two or four weeks at a time, is not pleasant. Hope so in the river will open. This benighted part of Ohio always has been a great place for protracted meetings, revivals, etc., but not one have I heard of this winter. The Lord either has not come around yet, or else yellow-legged chickens are scarce to feed the worthy Devines on.

LINDSBURG, KAN.—S. A. Laboyteaux writes. A friend handed me one of your papers a few days since, and as I am a Universalist, I of course found some grand truths in it. I also saw a notice stating that you would send the paper to a new subscriber one year, for \$1.50, which amount you will find inclosed.

Our Spiritualist friends who take pains to show the JOURNAL to their neighbors and solicit subscriptions, can always get them to take the paper for three months on trial for the nominal sum of fifty cents. A trial of that length of time is sufficient to gain the good will of all independent, free-thinking people, and induce them to become permanent subscribers. Will each subscriber try his or her luck at getting three months' trial subscribers?—[ED. JOURNAL.]

BENNETT, NEB.—Abner Rush writes.—The cause of Spiritualism is progressing as rapidly as the most ardent admirer of its angelic teachings could well expect, in this beautiful South Platte country. Much of that progress is due to the heaven-born truths disseminated, broadcast throughout the land, by your invaluable JOURNAL, and may you ever be sustained in your mission, by the bright angel-world.

PLAINWELL, MICH.—C. Putnam writes.—It would gratify me much more to be five years ahead than five months behind on subscription, but circumstances, as well as facts with me, are stubborn things. Inclosed you will find three dollars for renewal, dating back to the 1st of August, '72. You will remember that I requested a continuance

for a short time. Accept my thanks for the same, and call again when you get short. You will not give offense to honest men.

Thanks, Brother. You talk like an honest man. We are accommodating thousands like yourself in the same way, and like to be able to do it. Such men never try to cheat us out of our honest dues. But we are sorry to say, that we have a number of names that will look bad in print if we are compelled to make a *prophet* of them.—[ED. JOURNAL.]

PRICETOWN, OHIO.—Lafayette Fairis writes. My labors as a spiritual teacher have had a salutary effect, for recently several of the most talented of the people have renounced their old "faith," and embraced the soul cheering truths of Spiritualism.

SYRACUSE, N. Y.—Dr. G. I. Clute writes.—In my stay at Harrisburg, I delivered one lecture in Dr. Barr's Hall. I found a spirit of unity, harmony, integrity and friendship existing among Harrisburg Spiritualists. I also visited the Tabor Brothers, mediums, Mr. and Mrs. Wm. Potts several times. I witnessed one phase of spirit exhibition never before seen by me: two spirit hands holding and playing an accordion. They played tunes on small musical instruments, well; and I judge they must have fowls in the spirit abode, for I heard a rooster crow several times.

BETHLEHEM, PA.—W. P. Leaf writes.—One of the religious papers (I am more than happy to report to you) that claimed my attention on my arrival at Bethlehem, was the RELIGIO-PHILOSOPHICAL JOURNAL. It was handed me by one of your subscribers for perusal, and who expressed himself much pleased with the valuable reading it contained. During my sojourn I formed the acquaintance with many good workers in the cause. I am exceedingly happy to inform you, they wished the JOURNAL the grandest success, and that they would spare no pains to increase its circulation in their neighborhood.

Thanks for the appreciation. Words of encouragement and approval stimulate us to continued efforts to do our whole duty.—[ED. JOURNAL.]

NEWARK, OHIO.—John Lott writes.—You will find inclosed three dollars. Please forgive me this time, and I will try and be on time hereafter. I hope this may find yourself and the JOURNAL flourishing.

Most cheerfully, dear brother, and tender you sincere thanks for your remittance. Those who owe for many years—those who have fed at our table year in and year out, and were not even moved to do us justice when our *Publishing House* was burned *slick and clean*—not even a penny's worth saved, nor a single cent of insurance paid us, are the ones whom—those are the Spiritualists, whose hearts we would gladly reach. The bills against such are too large for us to lose, we can not afford it, and occasionally one of that kind trumps up a dishonest apology, thinking we will believe it. We at once feel the dishonest motive in all such cases. We emphatically say to those who owe for this paper, *now is the time* to be just to yourself and to us. We shall take legal measures in all cases where kind words fail to secure justice.—[ED. JOURNAL.]

MECHANICSBURG, PA.—D. Madden writes.—Inclosed you will find a draft for fifty dollars, for which amount I signed the books from your catalogue. It is a donation made by Peter Buckner, a Free Thinker and Liberalist, to purchase Liberal books for a library for our town. He wishes the people to read and think for themselves, and throw off the prejudice and slavish bondage that rests on the minds of our priest-ridden community. There are a few of us here, Mr. Buckner among the number, that are in the fight for the fortifications and strongholds of priestcraft, and trying to bring them out to a fair fight on the bases of nature, reason and common sense.

This is a noble act. There are hundreds, aye, thousands of men and women who are able to start a Free Library of Liberal books in their respective towns. If they were to do so, they would do a world of good, and it would bring them *en rapport* with angels innumerable, who would bless them for such noble acts. Then how easy it would be for our friends who are blessed with means to send this paper to one or more persons, friends or acquaintances, who are too poor to buy the *bread of life* themselves. How many will try the experiment within the next ten days? Any one doing so may call upon us to refund the money, if he or she regrets the act, anytime within the next year, and it shall be refunded.—[ED. JOURNAL.]

PINE RUN, MICH.—Charles L. Cole writes.—Our community is starving for spiritual teachers. Now they all seem to swing into the cities where, I presume, they are better paid—and the country is starving for the spiritual food heretofore vouchsafed to them. After having in the years past entertained such noble pioneers as Father Mayhew, Mrs. S. E. Warner and others, who have now gone to more extended fields of usefulness, yet it does not satisfy us that we have once enjoyed the feast of a living saint, and to give the logical and eloquent inspiration. Being located on the Flint & P. M. Railroad, with Saginaw twenty miles on one side and Flint eleven miles in the other direction, where popular lecturers center and but few from the country are able to attend, it seems to me we need more itinerant lecturers to go among the Spiritualists of the rural districts, whose latch-strings are always out to entertain the messengers of glad tidings from the great beyond.

CROMWELL, IND.—N. E. Doane writes.—I am compelled to state that after having received the last number of your valuable JOURNAL, which you have sent me during the last year out of the "Widows' and Orphans' Fund"—I call it the "Angels' Fund"—I was looking it over in the shop and happened to let it lie on the bench over night. My employer, Geo. W. Reed, a good Christian, of course, came earlier to the shop on the next morning than I did, picked up the JOURNAL and being so late in the evening, and finding the meat too strong for his ("milk for babes") stomach, he finally opened the stove door and cast it to the flames, remarking "that if Doane inquires for his paper, tell him that it is in the stove—may be that will cure him." "Cure me" of what? I have unfortunately been an invalid for the last four years, and if that is what he meant, I can say that the last year of the best of my life, he has stolen or robbed me of my soul-food, which to me is a greater loss than my dinner when I am hungry. I told him that "he did not have brains enough to make a common scoundrel nor even a respectable sneak thief. But as I am too passionate and impulsive, I will turn him over to the Gentle Wilson for castigation. As it is, I have out of me employment in the winter, with a wife and two children to support. I am an ornamental painter in the carriage and wagon line; also can do well at trimming carriages, buggies, etc.,—can anyone give me employment of some kind? I see very many agencies wanted. I can give good references, and, perhaps, do well on trial. Anything to get me free from Christianity, and earn a livelihood. This is a point on the Baltimore and Ohio Railroad to Chicago.

MONROE, WIS.—E. S. Gardner writes.—We had a discourse delivered here a short time since by a very honest and respectable Orthodox minister, upon the necessity of putting God in the Constitution, which discourse was published in one or more of our local papers, and has been replied to by a citizen of the county in a very able manner, and he intimates that he intends to follow the thing up and show what there is behind the curtain of the seeming piety of the Orthodox minister of America. For myself I have quite a curiosity to know whose God they desire to have put in the Constitution—whether it is the Jewish, the Advent, the Presbyterian, Baptist or Methodist God, or whether they intend to have a partnership God? If so, I wonder if they will let the Catholics or Universalists into the concern? I once had a conversation with the cars with a Methodist clergyman in regard to Spiritualism, during which he cited me to the visions of Judge Edmunds, wherein he saw very fine horses, etc., in the Spirit World, and the clergyman made it a matter of ridicule. I replied that it might be that

the vision represented the future condition of this earth in a more refined state, or that it might be an allegory. "Oh! no," he replied, "for the Judge said he saw it." "Well," said I, "John, in his vision upon the Isle of Patmos, saw a beast in Heaven, and a queer kind of beast it was; the command for the elders to fall down and worship before the throne, and they obeyed." "Oh! no," said he, "that was an allegory." "Oh! no," I replied, "for John says, 'I, John, saw it.' I then said to the clergyman, 'that I had sometimes thought, when seeing how the Orthodox ministers were shutting their eyes to the light and revelations of this nineteenth century, and were looking only back at the light and revelations of a barbarous age of eighteen hundred or six thousand years ago, that they were walking backwards through the world, and that it would be a great blessing to them if they could have a few eyes behind, like the beast that John saw in Heaven, so they could see which way they were traveling.' This was rather too much for the clergyman to bear, and he took another seat.

## The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

## Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.]

## TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871.  
For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Corner Adams and Fifth Avenue, Chicago.

Agents wanted.



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Leave.	Arrive.
7:30 a.m. Mail and Express.	4:15 p.m.
8:15 a.m. Pacific Express.	3:15 p.m.
10:15 a.m. Rock Island Express.	3:15 p.m.
3:15 p.m. Forrester Passenger.	4:15 p.m.
3:30 p.m. Gaesburg Passenger.	8:10 p.m.
4:30 p.m. Mendota and Ottawa Pass.	9:55 a.m.
5:30 p.m. Aurora Passenger.	9:55 a.m.
1:00 p.m. Aurora Passenger.	8:50 a.m.
10:00 p.m. Pacific Night Express.	4:00 a.m.

ACCOMMODATION.  
11:00 a.m. Downer's Grove. 7:15 p.m.  
1:45 p.m. Downer's Grove. 7:15 p.m.  
6:15 p.m. Downer's Grove. 7:15 p.m.  
6:35 a.m. Riverside and Hillside. 9:05 a.m.  
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Leave.	Arrive.
10:30 a.m. Pacific Express.	3:45 p.m.
5:15 p.m. St. Charles and Elgin Acc'n.	11:00 a.m.
10:30 p.m. Omaha Night Mail.	6:30 a.m.

## PREFRONT LINE.

Depot, corner Wells and Kinzie streets.

Leave.	Arrive.
9:15 a.m. Freeport and Dubuque Pass.	10:10 p.m.
5:30 p.m. Junction Passenger.	8:15 a.m.
1:45 p.m. Junction Passenger.	6:45 p.m.
4:15 p.m. Rockford Passenger.	10:45 p.m.
6:15 p.m. Lombard Accommodation.	6:50 a.m.
9:15 p.m. Freeport and Dubuque Pass.	7:00 a.m.
9:30 p.m. Aurora Passenger.	7:00 a.m.
11:00 p.m. Milwaukee Night Pass.	6:30 a.m.

## WISCONSIN



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BY.....E. V. WILSON.

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### THE THIRD QUARTERLY MEETING

Of the Northern Illinois Conference of Spiritualists, held in Union Hall, Belvidere, Illinois, on Friday, Saturday, and Sunday, December 13th, 14th, and 15th, 1872.

[Continued from No. 19 of the Journal.]

Sunday, P. M., meeting called to order at half-past one o'clock. Conference for one hour. Speaking by Waisbrooker, Stewart, and Dr. Kayner. Their speaking was noted for thought and eloquence. Meeting adjourned at half-past four o'clock, P. M. Tea and supper in the hall.

Meeting called to order at half-past six o'clock Sunday evening. President Kayner in the chair. Conference for one hour. Speaking by Waisbrooker and Severance. At half-past eight o'clock in the evening, E. V. Wilson took the platform, and for an hour and a quarter spoke on the law and testimony of spirit control, giving tests of spirit-power to see and hear through mortal beings. There were forty-nine test statements made by him—forty-three of which were recognized on the spot.

At the conclusion of Sister Severance's well-timed and able speech on Reform, Brother Wilson offered the following preamble and resolution, which were carried by unanimous consent.

WHEREAS, We, the Spiritualists and Liberalists of Northern Illinois and Wisconsin, have in this, our Third Quarterly Meeting, enjoyed the hospitality and good will of the citizens of Belvidere, and have had a feast of reason and a flow of soul, therefore, be it

Resolved: That the thanks of this Convention be tendered—1st, To the citizens of Belvidere, for their hospitality and kindness extended to the people in Convention now about to close. 2d, To the Janitor of Union Hall, for his uniform kindness to all here, and the very prompt manner in which he has discharged his duty to all during this Convention. 3d, To the speakers and mediums who have entertained us with thoughts from souls of men and women in the earth form, who were in harmony with our dear friends in the Summer-land, and especially to Brother H. Bidwell and lady, and to Sister Williams, who have toiled untiringly for the success of this Convention.

At half past nine o'clock, P. M., the gentle Wilson closed his test meeting in the final proof to all present, that he possesses a power not of his normal manhood, but given to him from an influence not known or understood, save as accounted for by Spiritualism. Then turning to the large audience—full one thousand, he said:

"Men and women, we are about to conclude our meeting and are to separate in a few minutes, each one going homeward—floating down the river of life, and e'er we meet again, some of us will no longer believe, but will know the realities of which we, the seers, speakers and mediums of this age teach. We have spoken for eternity. Our thoughts and words are registered in the day-book of time, and are being transferred to the ledger of infinity. Soon this inner man and woman, pulsating in life's physical form, will throw off their crusted conditions, and will be the outer man or woman then in the spiritual form. We are each of us walking in a gestative condition of life here, soon to pass through the 'new birth,' actually being born again. Let us see to it that the birth be a pleasant one, and that the morning of our future be ushered in out of the glorious sunset of our present life. Let us mark well every step of our normal life with truth, wisdom, love and progression, that the burden of our future may be light for we must bear our own sins. We have no Jesus to take them upon his shoulders already so overlaid with Christian errors. And now the parting good-by, and in this good-by let us resolve to come together again next May, in our first annual meeting. 'We will,' echoed from many an earnest soul!

Our meeting is through, and we are more than satisfied, and our words to Y. Z., of Wheaton, Ill., are fulfilled. The breaking up was slow and orderly, many lingering for the final grip of the hand and heart-felt good-by. At half-past eleven o'clock, we retired for a few hours' sleep; and then away on the rail for other engagements in the north-west.

#### OUR SPEAKERS, AS THEY IMPRESSED US:

Dr. D. P. Kayner, of St. Charles, Ill., is an able and logical speaker, and puts his words well together—is not given to poetizing—speaks very pointedly, and sometimes is severe, especially when speaking on the two pictures. His voice frequently rising to a high key, becomes sharp, hard and metallic, and at such times is unpleasant. The Doctor is an able advocate of our cause, and is a good eclectic, clairvoyant, and magnetic physician and ought to be well employed. He is true.

Mrs. Dr. J. H. Severance, M. D., of Milwaukee, Wis., is as true as steel. The Doctor has improved vastly since we last saw and heard her in 1863, in St. Charles, Ill.—looking better, younger and stouter. She is happy—showing it as well as knowing it. Her speeches were good—all of them. She is radical all over; thinks for herself, and speaks her thoughts in her own way. Her speaking was pointed in truth and earnestness, and brimful of inspiration. The Doctor is radical and handles her subject well; does not sink the woman in masculinity, and yet rises up above the effeminate. She ought to be continually employed in the field. Once on a time we did not like her; she did not like us. Times have changed, and now that we know each other, we shall the better understand each other. We belong to the West, dear Sister; let us agree.

C. W. Stewart, of Memphis, Mo., is a young man and a new lecturer in the field, especially in Illinois. Brother Stewart is of a bilious, nervous temperament, reasons from cause to effect, is earnest, logical and intellectual; a young man of fine ability. He is tall and spare, is lame, walks with a cane and leans upon it when speaking. If our Brother can dispense with his cane while speaking, it will improve his appearance before an audience very much. Bro. Stewart is a worker and won golden opinions from all who heard him at our Convention. Let him be kept at work. He is true, faithful and worthy.

Lois Waisbrooker, of Battle Creek, Mich.—Earnest Lois—a writer, speaker and teacher, with good mediumistic powers. Though weak and frail in physique, yet she is strong, earnest and truthful—working and toiling on in the cause she loves so well. She is a good speaker, a better writer, wishes to publish a newspaper and wants everybody to take her paper that is

to be, "Our Age." We trust she will succeed. We advise everybody else to take the RELIGIO-PHILOSOPHICAL JOURNAL, and *Our Age*, as well as the *Banner of Light*.

E. V. Wilson, the Gentle—pardon us—we, we have heard him and Farmer Mary, and we know of no one that likes the Gentle Wilson better than we do. Do you, Sisters Waisbrooker, Severance and Blair? He is first person, singular, remember—"striking case," governed by the cause of Spiritualism—a radical all over, and not a Christian!

Mr. and Mrs. E. A. Blair are mediums of that same type who must be seen to be known, and fully understood to be fully appreciated. Every Society and community in the land ought to see these mediums and their test paintings—they are good.

Mrs. Mary Jane Colson, of South Rockford, Ill., is a fine medium, and worthy of support. Her experience has been wonderful.

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Our Convention has been a fine success; a triumph fully meeting our expectations. We now ask for offers for Hall and other accommodations for our Annual meeting in May, 1873.

E. V. WILSON, Secretary, *pro tem*.

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Some eight years since, traveling in cold regions witnessing the great want and desire for fruit, and the expense and disappointment in trying to raise the common apple, and believing Providence had made simple provision, and that fruit could be found adapted to such localities, and not the CRAB apple discarded and fruited in all sections and conditions we saw it only necessary to get valuable varieties of fruit of that species and tree to obtain the desired object. And after much effort we have obtained several varieties of great beauty and excellence, much preferred to the apple for sauce, pies, cooking, drying and cider, and some valuable to eat from the hand, and one sweet, superior for baking. None need pairing for drying or cooking in any shape.

Not only is the crab a great acquisition to cold climates, but New England and the older States where the apple is fast failing, may find them equally valuable both for fruit and stocks. But we do not recommend for stocks the slow growing, common Libanian. We have some varieties, much more vigorous and earlier in bearing, being as late as five years as the apple at nine or ten.

They generally fruit the second year, and numbers to whom we have sold in lots have gathered a barrel each, from trees only five years planted, which sold in Boston, at TEN DOLLARS A BARREL, giving them \$7.50 each tree net. Mr. L. D. Herrick, of Randolph, Vt., under date of Nov. 19th, 1872, says in reference to the fruit of crab trees purchased of us, and planted three years last Spring: "I gathered last Fall from the 280 trees 43 barrels. 29 I sent to Boston, which sold for \$172, besides one barrel Hyslop (being too ripe) sold for only \$12. From the remainder I made five barrels of cider. If I had had then the experience I now have I would have received from one third to one half more than I did."

The following is from one of our most respected citizens, a large and successful fruit grower: E. SHARP & SON: You inquire how I succeeded with the crab trees I bought of you four years ago. They came into bearing the second year, and last Fall I sold over 40 dollars worth of fruit.

LaSalle, Niagara Co. N. Y., May, 2nd, 1872. A. M. Chesbrough. His experience induced him to purchase of us last Spring 500 more of the same kind.

We sent our fruit to Boston last Fall. One variety we sold at \$16.66 and the other at \$10 a barrel.

Value as stocks—The Wisconsin Horticultural Society, strongly recommended them as stocks for the apple. A correspondent of the Country Gentleman writing from Farmington, Maine, states the following:

"It is claimed for this method that the trees are harder, more vigorous and come into bearing the second year. I, myself, last autumn, visited an orchard of 400 trees thus treated nine years old, which yielded the past season 230 barrels of very fine fruit."

A gentleman from Pennsylvania, stated to us lately, that his father planted a crab orchard and some years past grafted it entire to choice kinds of apples, that it commenced bearing the second year, and although he had orchards in the vicinity had failed of fruiting, that had he been abundantly every year, and had made a vigorous growth, and was now the most valuable orchard in that part. And should New England and other parts where the apple is failing, resort to the crab (which is the parent of the apple) for stocks, they might probably have fruit as abundant as in years past.

WE HAVE FOR SALE A GENERAL ASSORTMENT OF NURSERY STOCK, AND OVER A MILLION TREES OF APPLE AND CRAB OF DIFFERENT VARIETIES, ADAPTED TO ALL LOCALITIES, FROM ONE TO FIVE YEARS GROWTH.

The senior partner having seen over eighty years of active life, it is intended soon to close our business, and we shall sell at very reasonable prices, should individuals or neighbors join and order 300 or more, they will be furnished much below the retail prices. They can be boxed and sent to any railroad depot ordered.

E. SHARP & SON, Lockport, N. Y., Jan. 15th, 1873. v13n3018

## CITIZENS' PETITION

To the Honorable United States Senate and House of Representatives in Congress Assembled:

The undersigned citizens of the United States deeply realizing the importance of improving the facilities and safety in transmitting small sums of money through the mails, do respectfully but most urgently solicit your attention and action in the premises.

From our experience and information upon the subject we do verily believe that many hundreds of thousands of dollars are annually purloined from letters by officials who have the handling of the United States mails. It has become a burthen and a source of annoyance which we are unwilling longer to endure. We know that the remedy for the evil is simple, and justice demands a prompt adoption of a measure which will remedy it in every post-office throughout the United States.

Millions of dollars are transmitted in small sums every year by people in moderate circumstances for newspaper subscriptions, books, small articles of merchandise, and other purposes too numerous to mention; a considerable per cent. of which never reaches its legitimate destination. A revenue in these cases is paid to the Government, and yet there is no equivalent rendered.

The Postal Money Order System, so far as it extends, is a safe and convenient mode of transmitting money through the mails, but the tariff of expenses, on small sums, is too high.

The Registry System is expensive and unsafe. It is not what the people require.

We most urgently ask your honorable body to speedily take this subject under consideration, and to extend the Money Order System to every post-office in the United States, with such a low rate of expense as shall be equitable and just toward the people, and as in duty bound, etc.

Cut the foregoing Petition Out, and get every person over the age of twenty-one years, to sign the same and forward it to your Senator or Representative in Congress.

This is a matter that interests every newspaper publisher, as well as every citizen in the United States. Will all newspaper editors publish this, or something similar, at once, and request their readers everywhere, to cut out and circulate the same and forward to their respective members of Congress and Senators? Let us move together and secure a redress for the wrongs we are all suffering.

### PROGRESSIVE Harmonial Community

Has been chartered, according to the Laws of the State of Iowa founded on the principles of the *Harmonical Philosophy*, where there will be chance for all persons to develop the higher faculties of their nature and to secure all the comforts of material life, with the least possible labor. A good medium and also a good cook particularly required. For particulars, address with stamp, for return postage.

G. W. GORE, Lamoille, Marshall Co., Iowa. v13n164t

### Talks To My Patients

Hints on Getting Well and Keeping Well.

BY MRS. R. B. GLEASON, M.D.

The author says, "I do not write for the public or 'the profession' but for the friends who want Hydropathic and Hygienic hints to help them meet their home duties. The book is not intended to do away with doctors, but to aid the young wife when there is no experienced mother or nurse at hand, to advise in emergencies, or to guide in those matters with which woman's life is so replete. The book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions how to relieve pain or better still, how to avoid it. Cloth 12 mo 225 pp. \$1.50; Postage 30 cents.

\*\*For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street and 5th Ave., Chicago.

### MAGNETIC TREATMENT

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### Spiritualist Home

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Patients from abroad accommodated with good board and lodging at reasonable rates. Three or four Magnetic Physicians are always present. v13n13

### Drs. Brown & Carroway,

Who are now making a successful tour through the Northwestern States, will make examinations and prescribe for diseases, for those who may be unable to visit them personally, by means of a lock of hair. Give name and address plainly. Enclose fee and stamp. If we are unable to get into sympathy with the patient will return money.

Examination, ————— \$ 2.00

Prescription, ————— \$ 1.00

"We will send magnetized paper to all who may apply on receipt of address and 50 cts."

Address till further notice

Des. BROWN & CARRWAY,

Sioux City, Iowa. v13n1495t

### TO THE SICK EVERYWHERE!!

After having been frequently importuned, both by MORTALS and IMMORTALS, to let my light shine, I have finally consented to use my powers for the benefit of humanity.

INVALIDS sending age, sex, lock of hair with leading symptoms of disease will get DIAGNOSIS and PRESCRIPTION, for \$3. All medicines sent at cost.

BUSINESS EXAMINATIONS and DIRECTIONS \$3. Will always use my best endeavors to benefit all.

Address, MARY C. MORRELL, P. O. Box 5094, New York city v13n141t

### DESPAIR OF SCIENCE

### PLANCHETTE

### THE DESPAIR OF SCIENCE

BEING A FULL ACCOUNT OF MODERN SPIRITUALISM, ITS PHENOMENA, AND THE VARIOUS THEORIES REGARDING IT WITH A

SURVEY OF FRENCH SPIRITISM

—X—

"Search where thou wilt, and let thy reason go To ransom Truth, even to the abyss below."

This interesting work by one of America's foremost writers in other fields of literature is written in the authors best style, there is not a dull page in the book.

400 pp. \$1.25, postage 15 cents.

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### SECOND SERIES.

### INCIDENTS IN MY LIFE.

BY D. D. HOME.

"Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition."—Dr. R. Chambers.

All Spiritualists and Investigators will hail with delight, another volume from Mr. HOME. Although a continuation of the first series issued some years since it is complete in itself. In his Preface he says:

"About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1863. During the years that have since elapsed, although many attacks have been made upon me, and upon the truths of Spiritualism its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in consequence of the suit 'Lyons vs. Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Disfranchisement Society, whose report has recently been published. (Coincident with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adair, now Earl of Dunfermline, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journal of Science.' I now present the public with the second volume of 'Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit."

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Preface. Introduction. CHAPTER I.—Reviews and Replies.—Letter to "Times." 2.—Sir David Brewster.—Lord Brougham.—Letters and Testimony.—Dr. Elliottson.—Prophetic Incidents. 3.—Expulsion from Rome.—Discussion in House of Commons. 4.—S'udge, the Medium.—Mr. Robert Browning.—Fancy Portraits. 5.—Nice, America, Russia.—The Double Seances in London. 6.—Lecture.—Notice in "Star."—Falsehoods in "All the Year Round." 7.—Spiritualist Athenaeum.—Identity.—Guardians of Strength.—Spirit Mesmerism. 8.—New Manifestations.—Elongation.—Voices.—Perfumes. 9.—Elongation and Compression.—Handling of Fire. CHANCERY SUIT.—Mrs. Lyons's Affidavit in support of the Bill. My Answer to the Suit. Mr. W. M. Wilkinson's Answer to the Suit. Price \$1.50, postage 20 cents.

\*\*For sale wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams Street and Fifth Ave., Chicago.

### A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. I had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson the healing medium, 148 Fourth Avenue, Chicago, as to how to resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

Springfield, Mo. M. K. SMITH.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and pliable as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the *Hair Restorative* to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue, Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage.

### Boston Magnetic Cure

### FOR CHRONIC DISEASES.

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### Positive & Negative Powders.

The Magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure success.

The **Positives** cure Neuralgia, Headache, Rheumatism, pains of all kinds; Diarrhoea, Dysentery, Vomiting, Dyspepsia; Flatulence, Worms; all Female Weaknesses and Derangements; Fits, Cramps, St. Vitus's Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all inflammations—acute or chronic—of the Kidneys, Liver, Lungs, Womb, Bladder or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds, Scrofula, Nervousness, Sleeplessness, etc.

The **Negatives** cure Paralysis, or Palsy, whether of the Muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the **Positive and Negative** are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. **Printed terms to Agents, Druggists and Physicians, sent free.**

Fuller Lists of Disease and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

### AGENTS WANTED Everywhere.

MAILED POSTPAID AT THESE PRICES: 1 Box, 44 Pos. Powders, \$1.00 4 Boxes, 176 Pos. Powders, \$4.00 12 Boxes, 422 Pos. Powders, \$9.00

OFFICE, 37 1/2 ST. MARKS' PLACE, NEW YORK. Address Prof. Payton Spence, M.D., Box 5817, NEW YORK CITY.

If your Druggist hasn't the Powders, send your money at once to PROFESSOR SPENCE.

FOR SALE, ALSO BY S. S. JONES, COR. ADAMS STREET AND FIFTH AVE., CHICAGO.

### Golden Discovery.

### Mrs. Mand E. Lord's Great Clairvoyant

### Liver Remedy and Blood Purifier.

This preparation was given Mrs. Lord while in a clairvoyant condition. It has been well tested and has won for itself the name of the **Golden Discovery, the Wonder of the Age**, and which we offer the public without any fear of competition. It is composed of active remedies particularly adapted to the difficulties above named, balanced by others, rendering it a favorite panacea in many other difficulties that arise from an unhealthy state of the Liver. It not only finds its positive anchorage upon the Liver,

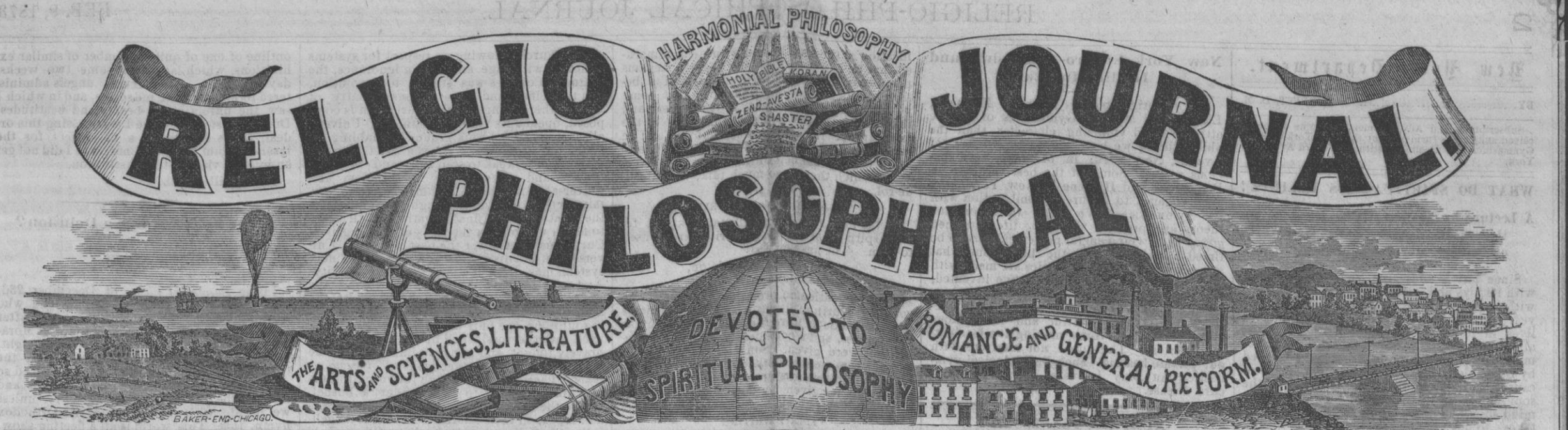
THE GREAT RESERVOIR TO THE HUMAN SYSTEM, cleansing and bringing a healthier tone and permanent cure, but it gives tone to the digestive organs, dispels languor, acts upon the kidneys and bowels, has a grand effect upon Catarrh, Scrofula, Dyspepsia, Bilious Diseases, Fevers, and Inflammatory Difficulties, allays Nervous Debility, and by cleansing the biliary organs, it REMOVES MOTH PATCHES AND SALLOWNESS FROM THE SKIN.

It will also remove the effects of poisonous and deleterious substances that have long remained in the system. THIS REMEDY CONTAINS NO POISONOUS DRUGS, IS PURELY VEGETABLE, gentle in its action, and is calculated to find all the offending elements and diseased places in the system, to loosen the bowels, and do a great work without weakening the patient or producing pain or catharsis; while if sufficient is taken (directions followed) it will cure the most rigid constipation.

WE CHALLENGE THE MEDICAL FACULTY AND THE WORLD at large to produce a remedy, the combination so simple and harmless, and yet so grand and potent, as this given through Clairvoyance, and which we in the highest confidence present to the world, already flooded with remedies, all claiming rare virtues, and many as specifics.

This remedy has been tested over and over, each time proving perfectly successful and giving entire satisfaction. We ask the public to give it a fair and impartial trial, feeling sure no prejudice





Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XIII.

S. S. JONES, EDITOR,  
PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 9, 1873.

\$3.00 A YEAR, IN ADVANCE;  
SINGLE COPIES EIGHT CENTS.

NO. 21.

## Original Poetry.

### THE FIRST FALL.

BY A. KNIGHT.

["All mankind having sprung from Adam by natural descent, sinned in him, and fell with him, in his first transgression."]

He fell from grace and lost his place  
In Eden's pleasant shade,  
As 'twas his choice to heed the voice  
Of that once beauteous maid.

The serpent came and played the game  
That Eve believed was true,  
She heard the snake and did partake,  
To her the blame was due.

The fatal tree they both could see,—  
No wall excluded the dame;  
Its scent was sweet, she longed to eat;  
No sword to guard the same.

The Devil knew just what to do,  
To foil God's noble plan,  
Assumed the snake, made Eve partake,  
And, through her, ruined man.

Old Satan knew what God would do,  
Who did his vigil keep,  
His end was gained while God remained  
Upon his couch asleep.

At cool of day he came that way  
To see his new-made pair,  
His voice went out in signal shout,—  
No Eve nor Adam there!

But soon they came, disclosed their shame,  
Their fig-leaves aprons too;  
They saw not why they both should die  
For heeding what was true!

For, with their shame, their knowledge came,  
Of good and evil, too;  
The serpent's word, which they had heard,  
Was demonstrated true!

God told them they should die that day,  
The serpent told them no!  
"You then shall see," like Gods you'll be,  
And God well knows 'tis so."

The Gods declare in sheer despair,  
"Man is like one of us,"  
Lest he learn more, and Heaven explore,  
Let us pronounce a curse!

The Devil saw—disclosed the flaw  
In God's eternal plan;  
'Tis true man fell, but not to hell,  
Deny it, if you can!

You'll not deny, he did not die  
The day he ate the fruit;  
Disclosed his eyes,—became more wise,  
Fell upward from the brute!

It were his joy, man to destroy,  
But this he could not do;  
His sentence changed to aches and pains,  
For me as well as you.

It seems to me,—and you'll agree,—  
There's no sufficient plea,  
To guard with strife and cherub's knife,  
That lonely, precious tree!

But stranger still, say, if you will,  
Why God in anger grows,  
When he had placed what they did taste,  
So near before their nose!

I ask you now to tell me how  
Salvation's plan is given;  
Will God's decree restore the tree,  
And take us all to Heaven?

### JOY IN TRUTH'S COMING TRIUMPHS.

BY A. W. BLAKESLEY.

Come, sing with the angels from God's brighter land,  
Who link with earth's lonely their dear, loving hands!  
Who, roses of love, bind with lilies of truth,  
As crowns, on the heads of both aged and youth!

CHORUS.

Sing altogether! sing, sing, sing!  
Earth's night wanes to morning—its Winter to Spring!  
Sing and be happy; and welcome the day—  
With earth's richest music, and Heaven's sweetest lay!

That day's struggling sunlight looms up on the sky!  
And soon from the world error's darkness will fly!  
At truth's healthful fountains the world we shall see,  
Will gather and drink, and be healed, and be free!

CHORUS.

For this we will labor,—for this we will pray,—  
'Till glows the high-noon of millennial day!  
Thus, working and singing with angels we'll go,  
'Till God, as His angels, dwells with us below!

CHORUS.

Then man will be happy,—be wise,—and be strong!  
Will see the vast difference between right and wrong!  
Truth's beauteous banners, in glory unfurled,  
In triumph will wave o'er a truth-loving world!

New York, Jan. 2, 1873.

"He who ascends to mountain tops shall find  
The loftiest peaks most wracked in clouds and snow.  
He who surpasses or subdues mankind  
Must look down on the hate of those below.  
Though high above the sun of glory glow,  
And far beneath the earth and ocean spread,  
Round him are icy rocks, and rudely howl  
Contenting tempests on his naked head—  
And these reward the tolls which to those sum-  
mits led."

### A NEW MEDIUM.

#### Spirits Write Independent of Physical Hands.

S. S. JONES, DEAR SIR:—I learned to-day that you are anxious to obtain as correct a statement as possible of all the proceedings of our experience, through the mediumship of Major Stevenson, that took place in my house last Winter. I have been very anxious to have the manuscript you hold presented to the public long before this. The medium, Major Stevenson, is a man well known in Omaha. I have known him for four years. He has resided with me for some eighteen months. He is a man above reproach—an educated gentleman, and one that is exceedingly careful of his opinions—very skeptical to what he does not understand. I have talked with him on the subject of Spiritualism (before his experience), without eliciting any interest on his part. A year ago last fall, Reed, the "Mysterious Man," came here. I accompanied Stevenson to see him. He was placed on the Committee, which brought him in contact with Reed. The effect was wonderful. He said to me that he intended to know how these things were done—meaning what he had witnessed at Reed's seance. One evening not long after the experiment was made, no one being present but myself and wife, I tied his hands securely together, then tied him to the chair. After that he asked for a drink. A tumbler full of water was held to his mouth, and he drank half of it. The tumbler was then set on the table near him. He was then left alone for a few minutes in a dark room. Within twenty minutes I went into the room with a light and found the medium tied as when I left him, with his coat off, the water gone, and the tumbler bottomside up. I told him what had been done. He wondered at it, and said he knew nothing about it, or when it was done. Chairs were fastened on to his arms and released; a guitar was used; loud raps were frequent; many questions were asked and answers given. I asked, "Can you untie the medium?"

"Yes."  
"Now?"  
"Yes, Sir."  
"Shall I go out of the room?"  
"Yes."

In a few minutes the raps came against the door with force. On opening it we found the medium at liberty. So much for the first night.

Some four weeks later, the experiment was repeated, with the addition of two young men to our party, making four besides the medium. Mrs. Paine took the precaution to place paper and pencil on the table near the medium, stating that it was no more trouble to use a pencil than to move chairs, etc. The result is as follows: The medium was tied as before and left alone in the dark room. In due time a loud rap was heard. We entered the room, and found the medium tied, and lo and behold! writing was found, and in these words:

"Will write with envelopes sealed." Signed, "Swenden."

You may imagine we were a little surprised. The next thing discovered after retiring for a few moments was:

"I will communicate alone."

We retired again, and the next thing seen was the medium coming into the room. His appearance was unnatural. He took a seat by the stand, and commenced inclosing half sheets of common letter paper in envelopes, and sealing them. Six were so inclosed. I asked, "What are you going to do?" He made no reply. At the same time, one of the young men wrote two or three questions and inclosed them as the others were, which made seven packages in all. The medium was tied as before, the envelopes laid on the table, and the room darkened. Soon a loud rap was heard. The call was answered, and we found the following on the open paper lying on the table:

"Save all envelopes here. Keep silent. What now shall be done will be the spirit wonder."

We retired again, and directly were summoned and found the following:

"My medium is my oracle for you, let him direct."

A question by one of the young men—"Shall the medium open the envelopes?"

You will understand that after each question was asked, we left the medium, and returned when called by raps. The answer was,

"Yes."  
"When?"  
"To-night."

The medium directed Mrs. Paine to take such an envelope. She opened it, and to our utter astonishment, a communication was found addressed to "Sarah," that being her name. We retired and returned on a signal being given, and I was directed to take such a one. I opened it and found the following:

"T. Paine, the human vitalizer! The birth man! The originator of principles for humanity and the world! I am immortal—so are the principles I taught, as given me by the spirit of progress, existing from the beginning. Good and right were created to exist, have existed, and will exist forever. I am with the eternal good that was born of God. I am now immortal."

"(Signed), T. PAINE."

The original communication is in a frame or I would send it to you.

silent and secret until then. What is seen to-night is the wonder of earth. You must obey the medium, strictly."

So much for the second night.  
The third seance was the time when the following communications were produced:

"PLATO, SOCRATES AND ARISTOTLE—I TRIO."  
[Communicated by Homer.]

"If you would teach great truths to others, first begin to teach yourselves. Humanity's proudest conquest is conquest over self."

"If the mind sow not good seeds, it plants the thorns."

"Men who make an idol of error, make a martyr of truth. Bigotry and superstition become their arbitrary masters."

"Bear and forbear is a hard but good philosophy. Bear and forbear with patient care, and censure not what you cannot change or control."

"Knowledge is secured through industry. Idleness is a curse."

"Seek ye the spirit's paradise. Truth and wisdom dwell in perfection there."

"LUCRETIUS, HIPPOCRATES, ARISTOTLE."  
[Communicated by Homer.]

"Souls of earth and daughters of men! One truth, one life, one death! The three stages passed, you step out of the material vestibule, and spiritual light is secured. What then? Perfection's progress—on, on, and on—in a life luminous with knowledge, glowing with every wisdom. Live in your lives on earth that your condition may be good; and being good, your harmony runs parallel with us. Our conduct is withheld from the sinful curious, the disbelieving mind, the skeptic heart. In truth, have ye full faith? All other forms are valueless. It is the law of our God, the universal regulator. It rules alone our circle."

"PLATO, SOCRATES, SENECA AND SWENDEN-BORG."

"Spiritual light is our element."  
"We can control and illumine mankind."  
"All materiality is at our command."  
"We hold you, child of earth, and will use you as our special wills determine."  
"Yield and fear not."

"ANAXAGORAS, EMPEDOCLES, PLATINUS."  
[Communicated by Homer.]

"Thy mind is troubled with theories beautiful, yet vague; grand, but dim. The mortal structure is the anatomizer's base. How they pry with reason's lever to raise the hidden mystery of its construction. The minutest view is a mystery; the vital artery a puzzle; birth of life a secret; all a vast realm of mystery that baffles the most arbitrary scrutiny of the keenest professional reason."

"Men are born; nations peopled; the earth teems with human life. That earth is but a little offspring of a power that is, and was, and shall be. Material and the immaterial blend. Creation is forever. Worlds are beyond yours, innumerable. Your world is but a little star in the master's universe of light. Your thought is of the soul; would learn of its pervading power. It is and ever will be to the finite mind an unanalyzed illuminator. The spirit tongue talks to you to-night—not to impose nor teach, but to lay in the lap of your soul, material for study and research. Truths—startling truths, that have existed, still exist, and shall exist, forever. Your race, in all its reason—often obtuse and stubborn—is but the reflex of thousands of centuries."

"Look! listen! If the Chaldean Astrologers, and the Egyptian Magis could trace their genealogies to Japhet, one of the sons of Noah, and by a record, show their familiarity of letters and sciences hundreds and thousands of centuries since, those mighty reals—occult to you and yours, your people and the age—how would you answer? What would you say?—what utter? Would you be dumb? Look! Look! Aristotle and the Paripatetics ever will remain indebted. Ask the dim Sannassey's how life began—how constructed, and what the origin of acquired ideas and thoughts? Who took the opposite doctrine of innate ideas from Plato, Descartes, and Leibnitz. Whom did Plato take them from?—From Socrates, and Socrates from what? Unfold the dusty centuries and witness Socrates bowing before the great power of the now almost forgotten Icladi Priesthood. Who laid the foundation of the Corporeal Philosophy? Can you answer? Maschus, the Phoenician. Who, with a bold hand, stripped bodies of their sensible qualities? Democritus. Who, with a bolder hand, would drive matter from the world? His disciple, the fearless Protagoras. Listen, Anaxagoras, Empedocles and Platinus gave life to the system of generation and nutrition. Buffon's system of the same but simply reflected their's—the originators. Buffon's treatise on organic molecules, were known and treated of by the same ancient brains. The existence of animalcules in *semene masculino* on which another and more perfect system of generation has been founded by Sew, Enchok, Hartsoeker and Vallisnien, is clearly intimated by Plato, Hippocrates and Aristotle."

"The sexual system of plants, circulation of the blood, and the system of generation by ova, maintained by Harvey. Steno is but the revival of opinions common with the ancients. The weight of air was known to Aristotle; its elasticity to Seneca. Timeous was not ignorant of electricity. What does this all indicate? What does it foreshadow? What should it prove?—Man's immortality. An essence of the infinite for a season rules the finite when it departs; its union with humanity fulfilled, the finite returns to its finite origin; the infinite to the sphere of its infinite master—its immortal origin."

There were present at that time, Dr. Benjamin and wife—Maj. Armstrong—District Clerk and wife—W. R. Bartlett, member of the legislature—A. J. Simpson, one of the most prom-

inent gentlemen in Omaha, and an expensive carriage manufacturer—Maj. Croft, Professor of music—the two young men who were previously present, besides myself, wife and daughter, twelve in all. The proceedings of the evening were as follows as nearly as I can give them: The medium was tied as before. After sitting a short time alone, he called Maj. Croft to his side. The Major complied with the request, and remained with him some thirty minutes. Then Major Croft returned to the room very excitedly. Exclaimed something is going to be done. He hardly had finished the sentence, when the medium appeared at the door entirely free, and commanded all to form a circle, and then closed the door. The medium looked unnatural. The circle was formed. Soon he presented the directions you hold, and before that was read the lessons were presented and then followed in rapid succession the four half sheets, one at a time, a few seconds only intervening between each presentation, which constituted the long communication, and immediately after the communication of two pages, to Dr. Benjamin in answer to a medical question presented to the medical board some four weeks previous.

The medium came into the room where we were seated himself by a stand, and commenced passing half sheets of common letter paper to each one of us, until he gave out ten. They were then returned to him one at a time, he enclosing them in envelopes, sealing and marking the sealing of each one. The medium took all and passed into the dark room, laying them on the table. In a few moments the medium presented six of the letters, to six different persons, one at a time, each one opened and read by its holder. The one handed to me you have. The other four could not be found. The medium during the time was unconscious of what had occurred, and much surprised when he learned what had taken place.

The fourth night of the seance I have nothing new to offer, with but one exception. The medium being tied as before and in a dark room a chair was fastened to his arm. While in that condition the door was opened and the medium asked Mr. D. R. Stevens, of Mommouth, Ills. (who was here on a visit, a thorough skeptic of the deepest dye), to come and examine the chair, the room being light, which he did. Now comes the particular part. While Mr. Stevens had hold of the chair and watching it carefully, it passed from the arm of the medium to Mr. Stevens. Five persons present were looking at it.

Now understand me, the hands were securely tied together as all could see. The leg of the chair was found between the arm and body of the medium, the same as it would be, if you should pass your arm around the leg of the chair, between the round and seat and then tie your hands together, and under those conditions the chair passed from the arm of the medium to Mr. Stevens. At the time the chair passed from the arm, nothing was displaced, and all we could discover was the chair separated from the arm at the time Mr. Stevens was holding on to it.

Respectfully,  
H. E. PAINE.

Omaha, Neb.

### THE MEDIUMSHIP OF MR. POTTS.

Beans Passed Through the Ceiling—A Button Dissolved and Passed Through a Floor—Direct Spirit Painting.

BY ISAAC KELSEO.

A month or two ago an article appeared in the JOURNAL supposed to be written by Mr. Potts, of Harrisburg, Penn., concerning manifestations which took place at his house in the presence of a Unitarian clergyman. As I am the man referred to, I wish to make a brief statement of the facts so misstated and mixed up in that article.

I received some weeks ago a letter from Mr. Potts, informing me that he was not the author of the statements that appeared in the paper, but that the account was written by some one who had got the story second hand. He desires that I should give to the public a true statement of the matter. I have delayed complying with his request, only on account of sickness. Now for a brief statement of the facts. But first let me say, that my visit in the family of Mr. Potts is a green spot in my memory, and fragrant as a flower garden with the perfumes of sweet recollections. He is a charming man, and has a charming family. Two of his sons are mediums. As to phase of mediumship, they differ widely. I saw but one of them. He is certainly a most extraordinary medium. His powers are truly wonderful. Let me condense what I have to say on the subject. A few hours after my arrival the young man came in. After an introduction and a few minutes' conversation, his father requested him to play for me on the organ. He sat down at the instrument turning his back to me, and began to play. He struck the keys a few times and suddenly stopped. I perceived that he was entranced. With altered voice he addressed me, and gave me a name I can not now recall. I at once understood that a spirit was speaking to me through the organism of the medium. "You have been to Moravia," said the voice, "I was there too. I can tell you where you generally sat in the seance room—by the piano. On Wednesday you gave your seat to a very old gentleman. Three of your spirit sisters were materialized, and your mother. I helped materialize them."

And thus the voice went on, minutely and accurately describing my experience at Moravia, in all its prominent features. After a

while the medium, pointing up to the ceiling, said, or the voice through him, "Your valise is up in that chamber. Let me tell you what is in it." And then went on with an exact description of every article.

Mr. Keeler (at whose house, a mile out of Moravia, I had witnessed the materializations already referred to), had given me a half pound or more of beans of a rare quality for seed; they were in my valise. Said the voice, "I'll give you some chemical experiments. I'm going to decompose some of those beans and bring them out of your valise, down through the floor." Having seen such astonishing manifestations at Keeler's, I was prepared to believe largely in the marvelous, but could not quite have faith in this proposed chemical miracle. "Here comes the beans," said the voice; "You can't see them because I've turned them to gas. But I'll recompose, and drop them into your hat." I held my hat, and lo! to my great surprise, four of the great white beans dropped down into it. This was in broad daylight, and the medium still sat with his back to me. "I see a glass-button in your valise," said the voice, "that is a harder substance than the beans; let me show you that my chemistry can decompose and recompose that as well." I remembered dropping a pretty glass button I had found, into my valise. In a few seconds here came the identical button. But I must cut this story short. These experiments may look small in the eyes of some, but to the thinking mind, they discover a wonderful law, and give intimation of spirit-power too grand and startling for language to describe. I dare not make a full statement of the spirit manifestations through him. I would not be believed. His brother, no less remarkable in his peculiar phase, was absent, I think in Indiana. He was a medium for painting and photographing; for instance a large sheet of paper, say a yard wide and eight or ten feet long, might be spread out on the floor, and after the young man was in the room long enough for his magnetism to be diffused, say five or ten minutes, he would withdraw, lock the door, leaving in the room no pencil, brush, or colors, and yet upon returning after about an hour, the great sheet of paper is found covered with wonderful pictures—likenesses of living men and women in the community, and likenesses of deceased friends and acquaintances—landscapes, trees, blossoms, and birds, besides allegorical and symbolic pictures. Rolls and rolls of these paintings were shown to me. And then his spirit photographs were taken in groups, and not beside, or with any one in the form, as is the usual way, but the camera being pointed at empty space, three, four, and I think sometimes a half dozen faces would come on the plate, faces of the departed, very clear and distinct. The young man's father writes me that the phase of this son's mediumship has recently changed to that of materializing, and that spirits now come and put on tangible bodies, as they do at Moravia, show themselves in the light, talk, sing, and answer questions. It is remarkable that the spirits do not allow these mediums to make any money by their peculiar gifts. All they do by way of gratifying the public in giving spiritual manifestations, is for nothing. But I must close this hastily written imperfect sketch.

St. Louis, Mo.

### Letter from Philadelphia.

DEAR JOURNAL:—I write you to let you know in regard to a series of meetings that have been commenced here that promise to be very interesting. The first of the series was held Sunday evening in Columbia Hall, corner 9th and Spring Garden streets. The hall was full, and the exercises of a most interesting character. The meeting was opened by an invocation through J. William Van Namee, M. D., and all who have heard the eloquent and beautiful influences that speak through this medium, will readily understand us when we say, all felt its hallowed influence, and felt as if lifted above the scenes of earth. Next there followed an address by J. Wm. Van Namee, M. D., on subjects from the audience. Five subjects were ably and eloquently handled in one address of about half an hour. Then the peculiarly gifted medium, Keene, passed through the audience, describing spirits present, giving communications from them, and giving seven full names, all of which were recognized by those present, and bringing overwhelming proof of immortality and power of spirits to return. The exercises closed by Dr. Van Namee giving seven poems on subjects from the audience. Certainly I never attended a better meeting, never saw a more completely satisfied audience, and feel that a great work will be done by these two mediums for the cause of truth. They intend holding three more meetings in this city, and then will visit other places, anticipating in the Spring or early Summer a western tour. During the Winter they will visit places within convenient distances of Philadelphia. May success attend them, and their labors for truth be rewarded, is the wish of  
Yours truly,  
J. H. MILLS.

In criticising the evidence given by Doctor Letheby before the Royal Commission on the London water supply, Dr. Hassel, in "Food, Water, and Air," maintains that "it is a fact, notwithstanding Dr. Letheby's evidence, well established and generally accepted, that cholera is communicable by water, and has, over and over again, been disseminated by the water contaminated by cholera discharges. It is also a fact that on more than one occasion that dreadful disease has been communicated by Thames water."



## New York Department.

BY.....E. D. BABBITT, D. M.  
Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 330 3rd Ave., New York.

## WHAT DO SPIRITUALISTS BELIEVE?

A Lecture by Thomas Gales Forster, delivered at Apollo Hall, New York, on Sunday morning, Jan. 5th, 1873.

Since last I addressed you, another year with its joys and griefs has been numbered with the past. It is a great truth that the year that has departed is not dead. It still lives in its inevitable results, and you must all meet it again in the future. Time is not merely a recurrence of days and years counted by Chronology, but an interminable chain of causes and effects indelibly notched on the soul which carries the record forward. Each mind should be prepared in spite of all mistakes, to meet his or her record in the future. Another year has dawned; another twelve months of experience, I trust, is before you all. Hence the importance to all of you to inquire, How do I stand? What do I believe? Not that I would insist upon the orthodox idea of the importance of belief founded in reason, which relies upon a wholesome future. "As a man thinketh, so he is." Would it not be well for each individual to inquire what he does believe?

The Spiritualist in general terms may say, I keep the holy faith in God and man, that takes away from death its sting and communion with the angels every day. Independent of external authority, the Spiritualist believes in the existence of one primal infinite Cause, and that this Principle embodies all life and motion, in fact the whole Universe from the animalcules to solar systems. He believes that man is a microcosm of the vast macrocosm, immortal and divine, and partaking of the Infinite. He is proud of the body on account of its intermediate and wonderful powers. His faith is as broad as the universe, reaching from the lowest depths of nature to the inaccessible heights of the Spirit World. In this faith is to be seen an unbroken chain from man to the highest archangel, giving a grand conception of God, higher than that of a God who wrestled with Jacob, or had to come down to see what they were doing at the tower of Babel. Man is not totally depraved, and this Universe is no longer to be considered as under a ban and the domain of the Devil. It teaches that this Infinite God, has given to man a boundless field for his development. It has given achievement, hope, faith, nature, art and knowledge. True faith is not to smother the higher aspirations. The Spiritualist believes that man is an individualized being—that the Spirit is the real being, and when through the phenomenon of death he changes, the man lives on as a man, the next world being a continuation of this, just as real; that death is but the translation of the spiritual element into another sphere, and that he is subject to the same law of eternal progress as here. He further believes that the spirit has the power of still manifesting itself to those left behind, so that to the Spiritualist there is no death in the wide Universe of God. Ask the Spiritualist, Where is your loved and departed? His beautiful faith sustained by science, will tell him that he may dwell with the flowers, on the mountains, on the ocean; may mingle with the golden light of the setting sun, or with the higher glories of the Universe, or is still near him to bless him. It tells him that in whatever plane of the future he be, his beloved will be forever his beloved. What the infinite wisdom of his Father has created, the infinite love of his Father will sustain. Then Spiritualism stands pre-eminent above all other faiths of the world. If this faith touching the immortality and eternal progression of man is not true, then he must still reject all systems of orthodoxy. The law of eternal progress stands pre-eminent above that system of alchemy that teaches that one may be saved in a moment by another. The Spiritualists do not claim they have something new. These facts have always existed. I do say, however, that this grand system has concentrated the truths of the past and in this sense is a new system. The old orthodox views entertained by Presbyterians, Episcopalians, Baptists, Methodists, etc., as to death's determining the fate of man, asserts that the soul goes into some indescribable nondescript place, finally to be lost or saved. Ask the members of these churches if they really believe that their mother or sister has gone to Hell because she did not belong to the church, and they will tell you no. They are far ahead of their preachers. A volcano is already making signs of an appearance which shall explode these false doctrines. Spiritualists denounce these doctrines as being at war with all the nobler hopes of humanity, and are called Infidels. Are you willing to be called Infidels on account of such doctrines? The Spiritualist believes (or professes to) that each one has the perfect right to individual conscience, that each one should cultivate his own self-hood or manhood, a grand truth. In the swinging of the great pendulum of progress from one extreme, it has oscillated to the other, and run to some extent into selfishness. It must come back. It is prophylactic and antiseptic in its nature. You must judge others with charity. You know not the conditions, influences and ante-natal circumstances of their lives. Each should allow to the other what your beautiful religion allows to every one. But you say, such a one is injuring the cause. If Spiritualism was not born of God, it would have been killed long ago by its professors. (Applause.) Says one, "Spiritualists disagree." Well, that is natural. If ecclesiastical bodies should allow perfect freedom, they would differ too. Variety in Unity is the law of the Universe. If Spiritualists would agree to disagree, they would see the beauty of their religion, as the flint and steel produce the spark on account of their difference. The only way to do this is to go to the Hall, not to attack your brother or sister, but to reform yourself. (Applause.) Thus, then, my brother and sister, cultivate this beautiful religion this year, if it gave you happiness last year. Let the church, the world and fashionable society condemn you as it may, yet live up to your high privileges and you will rise to higher joys. Oh! Spiritualists, strive to have each day's occupation bless the day following. Strive not to condemn others. Strive to preach more effectively by your lives than I can preach through this Medium. Then when you leave the shores of time, you will be received on the other shore by beloved spirits, and your career shall ever grow brighter and more beautiful.

## The Misses Grover and Crosby.

Have established themselves at No. 316, 4th Avenue, New York, as healing, test and business mediums. They seem to be earnest and effective workers. Miss Grover will answer calls to lecture. See advertisement.

## New York Electro-Gymnasium and Healing Institute.

Having originated a system of Magnetic, Electric and Musical Gymnastics of a more attractive and vitalizing character than the old methods, we have moved to No. 350, 3d Avenue, New York, in order to have spacious rooms. Some of the best speakers on Physiology and Hygiene in New York have been engaged to lecture in combination with the gymnastics. We shall thus combine theory and practice, explaining life and then giving life. Our general movements are to be timed by the notes of the harp, but what are called Musical Gymnastics are made with a musical instrument which I have invented, and named the *Gymnasticon*. One of these is held in each hand, and when the movements are made, beautiful and harmonious notes are brought forth, making it a fascinating exercise. This does not interfere with our private healing. Such Physiological gymnastics not only increase one's vigor but cure disease.

## MEMPHIS, TENNESSEE.

## Tests given through Foster—A Practical Joke.

BY D. W. HULL.

When I closed my article about Mrs. Hollis, I told the readers of the JOURNAL I should try to tell them something about Mr. Foster, if my health would permit. Unfortunately I have not found the extra strength which would allow me to perform that much extra labor. His rooms being full all the time, it would be quite tiresome even if I had the time to wait.

During the past week the papers have been full of accounts of his seances. He has made few, if any, failures, and given hundreds of tests. The *Appeal* of Friday gave a number of tests witnessed by one of its reporters, from which I make the following selections:

## TEST NO. ONE.

The names had been written upon slips of paper by one of the party, (Mr. Brown), folded up tightly, and laid upon the table.

Mr. Foster cast his dark blue eyes searchingly for an instant over the slips, and then picking up one at random, placed it on his brow, meditated an instant, and then said: "Mr. Brown, the initials of the name of the person whose name you have written will appear on my right arm, in letters of blood." Grasping the slips of paper fast in one hand he held out the other, and to the astonishment of all present the outlines of the letters "R. B." were to be seen growing brighter and brighter on the back of Mr. Foster's right hand, as that gentleman exclaimed in a triumphant tone, "The name written was that of your brother, Robert Brown."

## TEST NO. TWO.

Then picking up another slip he said, after placing it on his forehead for an instant, "This is one of your ancestors who died in a foreign land many years ago. His name was one well-known in his own country."

Mr. Brown remarked, "You astonish me, sir. That is perfectly correct. Now, can you give me the substance of a conversation which took place many years ago in a lawyer's office in the city of — between certain parties all of whom are now dead, but whose names I will furnish you, in regard to a will which two families were at law about?"

Mr. Foster—Please furnish the names.  
Mr. Brown having written the names on a slip of paper, handed it to Mr. Foster folded up tightly. In an instant after placing the paper on his forehead, that gentleman exclaimed, "The dispute was in regard to some land to which some of the members of two well-known families laid claim."

Mr. Brown—That is the fact, and I think there is not a single person this side the Atlantic that knew about that meeting, and it is doubtful if any of the parties who were present at that meeting are now alive.

## TEST NO. THREE.

Mr. Brown—I wish to ask a few questions in regard to a deceased brother. I have written his name on this paper (placing it on the table).

Mr. Foster—Your brother died in —, at the name of a place which I can not pronounce, but the spirit will write it, and also a *fac simile* of your brother's signature.

After this was done, Mr. Brown was introduced to his great grandfather and great grandmother, and other relatives.

Mr. Robinson next prepared some slips of paper. I am informed that his spirit friends came rapidly. But I will relate the next case.

## TEST NO. FOUR.

Mr. Foster—Here is the spirit of Maggie. She wants to communicate with you.

Mr. Robinson—I don't know anything about her. I never knew her.

Mr. Brown—Oh! that's all right, I know her. She's an old sweetheart of mine. Send her to me.

Maggie having been safely sent over the table to Brown, Mr. Robinson was particular to know what disease his brother Bob died of.

## TEST NO. FIVE.

Mr. Foster—His death was accidental—was it not?

Mr. Robinson—No sir; it was not.

Mr. Foster—The spirit says the death was accidental, but if you will write the names of several diseases, the spirit will pick out the right one as you touch the letters on this alphabetical card.

Mr. Robinson did so and at the letter "S," three knocks were given—the word "stroke" pointed out from among the list of diseases, and the French term *Coup de Soeil* found written on the back of the paper.

## OTHER MANIFESTATIONS.

which I am told were "even more wonderful, striking, and startling" than those referred to above, the seance closed. Last Sunday morning's *Avantchance* contained the following:

## SPIRITUAL JOTTINGS.

The throng of persons seeking admission to Mr. Foster's seances increases each day. Saturday morning a circle of seven men were with the medium, which was succeeded by a circle of five, one of whom was a lady.

The medium's powers were in admirable play. All the kinds of tests mentioned in Saturday's *Avantchance* were given with astonishing rapidity and clearness, and in every instance save one, the tests were declared by the sitters to be perfect and satisfactory.

One sifter asked of his spirit friend: "Did you suffer much before you died?" to which the answer came: "Yes,

## SUFFERED LIKE HELL!

I am now happy and in a condition of development and progress, and a—d—sight happier than I was here." The spirit explained that he did not swear in spirit-life, but was permitted to employ these expressions, habitual to him in his earth-life, as a test of his identity, to the correctness of which his friend, the sifter, gave his assent.

At the close of this seance one of the gentlemen present, after expressing his perfect grat-

ification at the tests he had witnessed, remarked that he had been for many years a zealous member of the Methodist Church, and a believer in its general doctrines; but that some years ago he was thought to have died, and that during the few hours which he lay in the death-trance the curtain was removed, and he saw enough of what we call the future life to know this eternal hell of fire and brimstone, about which there is so much talk, was all fold-rol.

## A JOELY FEMALE SPIRIT.

In the next seance a gentleman asked a female spirit what was the favorite air she used to hum. The answer was:

"Polly, put the kettle on,  
Let's all take tea,"

which the gentleman promptly declared to be correct. During this sitting all sorts of names and precise dates were furnished with singular promptness, and a considerable number of predictions were given. Some of the questions and answers were remarkably piquant and significant, and this was probably the most satisfactory seance given by Mr. Foster since his arrival in Memphis.

## SPIRIT WRITING.

was a noticeable feature. A name was called for, and the spirit having signified a wish to write it, the medium took a piece of blank paper and pencil in one hand and held them under the table. Within ten seconds they were withdrawn, when the name appeared written in reverse style, so that it was to be read only through the paper or by holding it before a mirror.

## THE CLERGY.

During the day several clergymen interviewed the Spirit World, apparently unmindful of the Scripture injunction some of them have been fond of quoting: "Seek not unto them that have familiar spirits," etc., which only adds another to the evidences that the world moves. After all, they are perhaps only making "the communion of saints" a practical verity, instead of a mere "form of sound words."

Rev. Samuel Watson is about to publish a communication from John Wesley, "who" as he believes—"being dead yet speaketh," as well as other matters, which may cause misgivings among many who are at ease in Zion. —*Avantchance*.

## Appropos to the above comes

## A VERY UNUSUAL SEEL.

Certain individuals about the city whose piety excelled their virtue, had been heard to say, that they could by no means be induced to attend a circle either with Mr. Foster, Mrs. Hollis, or any other medium. To test the candor of this statement some mischievous person addressed what purported to be autograph letters to each of the said individuals, inviting them to a private seance for their especial benefit at 9 o'clock on Friday evening. Each one went supposing that no one would know it, as they were the only ones to be favored thus. But when they got there, each was surprised to find his neighbor there, a neighbor, too, who was so much opposed to "Spiritism" that he would rather not let him know that he had come to see Foster.

After a time one of them wished to go to room No.

Clerk—Who do you wish to see, sir, in that room?

Victim—I wanted to call on Mr. — Foster a moment in answer to an invitation extended to me personally.

Clerk—That is not Mr. Foster's given name nor is that his room, and more than all that, Mr. Foster has been gone to the theatre for two hours. Come up to-morrow and you can find him in rooms No. 11 and 12.

Thereupon said pious individual ejaculated something about the piety of spirit mediums, and left very abruptly.

When two or three more had sneaked up to the clerk on the same business the rat was not smelt, but discovered.

## A Significant Plea.

BY LYMAN C. HOWE.

The Spirit of intolerance that has characterized the Universalist Sect in all its dealings with Spiritualism for the past ten years—with occasionally an honorable exception where *manhood* has overruled the spirit of the denomination—is explained in the pulling plea of Rev. Edwin C. Sweetster in the *Christian Union* for Dec. 25th. Hear it?

"Why do the clergy of the so-called Orthodox churches still continue to refuse the name of 'Evangelical' to their Universalist brethren? Why do they exclude Universalists from their Evangelical gatherings? Why, for instance, is no Universalist clergyman ever invited to speak at an anniversary meeting of the Congregational Union? Why was no Universalist invited to form one of Mr. Hepworth's installing council? Why not apply to the Universalist denomination the same broad principles recently shown toward the Rev. Mr. Jackson? \* \* \* I do not know of a Universalist clergyman in the State of New York—scarcely one in the country—who could not conscientiously give his assent to every one of the 'Cardinal facts and doctrines,' which are mentioned in this week's *Union* as having satisfied the counsel of his (Mr. Hepworth's) Orthodoxy. We believe in the sinfulness of man, the need and reality of a change of heart, the Divinity of Christ, the atonement for sin by his death and the rewards and penalties of a future life. We preach the truths from Sunday to Sunday with as much earnestness, I think, as clergyman of other names. We never have denounced Calvinism in stronger terms than have lately been used by certain Orthodox ministers and editors. We never have preached the final salvation of all mankind with more explicitness than certain ministers of the church of England, and yet they are freely admitted to, and we excluded from, the charmed circle of Evangelicalism. Why is this? Can it be that our faith is not understood by the Orthodox clergy? Will not the *Christian Union* deal with this matter one of these days? We only ask to be judged and treated as our case deserves when we have had an impartial hearing."

It is the common testimony of our speakers and workers, that the Universalists, as a sect, are the bitterest and most intolerant class of bigots with whom we have to contend. Many of them secretly acknowledging convictions in common with ours, and stealthily counseling with mediums and confessing the reality of spirit communion, while they openly ridicule, clearly to win the smiles of Orthodoxy, by ignoring their own history, waiving the small issue of endless torment, and proving by persecution that they are sound and in full sympathy with the essential doctrines of all Orthodox Christians—not excepting that of "future rewards and punishments" (or Hell for the unconverted), upon which the entire system of Universalism was constructed! Universalism made a bold and successful assault upon sectarian theology and struggled against the popular current with faith in reason and trust in the All Good, worthy the great idea of its founders, and did much to establish the right of all to freedom in religious thought. But when the new light dawned, and dared the dogmas

of the church, showing no respect for systems honored with age and ripe in ignorance, the stagnation of ages was stirred to revolution, and the selfish and superstitious idolatry of which the strength of Sectarianism is composed, opened its vials of wrath, and Universalism stood in the back ground, trembling between the challenge of Heaven and the storm of Earth, too weak to step forth and welcome the new and powerful ally of freedom and universal brotherhood, and march on to certain victory, and too thoroughly committed to the great heresy of final salvation for all men, to find a welcome in the arms of "Evangelical Christians." And for the past 15 years Universalism, as a distinctive power and prominent system, has been quietly losing its identity. And now, too weak and too far behind the age to stand out and hold the torch lit at the altar-fires of Heaven for the waking and thinking millions, the only alternative is to shrink back into the fossil shell of theology they so bravely fought, and beg to be included in "The charmed circle of Evangelicalism!" *Omniscious States!* There is room enough for you, Brothers of a kindred faith, to hide under a bushel, ignore the essential principles of your creeds and repose in the "Charmed circle of Evangelicalism," where reason is at a discount, *manhood* below par, original sin and innate depravity sweet incense and soul soporifics, bloody atonement a precious pastime, and Hell a divine ordinance for the good of the cause! We have "a charmed circle" of Spiritualism, where angels and men may counsel together and dogmas are at a discount.

All are welcome to our Brotherhood whatever be the color of their creed, but we have no ambition to chronicle the names of converts who come with the air of obsequious penitence and ignore the best things they ever said or did for the sake of recognition and acceptance in the "charmed circle" of popular favor. We will not ask you if you believe in and preach the "sinfulness of man, the need and reality of a change of heart, the divinity of Christ, the atonement for sin by his death and the rewards and penalties of future life." If you believe in man and are willing to recognize and work for the common Brotherhood, we will give you the fullest measure of opportunity for making the most of what you possess, and adding thereto according to your ability.

## Insanity, "Obsession," False Communication, False Doctrines and Kindred Subjects.

BY G. D. MOSHER.

In all ages of the world, leaders of prominent religious sects, have passed an ordeal of spiritual "temptation" or scrutiny to prepare their minds for their mission—not only these but less conspicuous persons have been subjected to similar experiences. This is particularly the case among the mediums of Modern Spiritualism, where leadership and "settled speakers" are "played out." Each medium, however, has a part assigned him, and the preparation is in accordance with the assigned duty of each. These are each a recipient of a special or general creed, embracing certain doctrines, or a certain philosophy beyond which no new truth is revealed by the spiritual temper or preceptor or perceived by the recipient. Whether Jesus perceived the true character and motive of his tempter, is a question that admits of some doubt, as his creed has been so mutilated and modified that it is difficult to discern the true import of the original. I am inclined to the opinion, however, that Jesus did discern, that his tempter possessed a character opposite from that attributed to him by the devotees of the Orthodox religion, as the basic principles of the creed assigned him seem to antagonize with the Devil and Hell doctrine.

To illustrate the principle of the revelation of special creeds to special recipients or mediums, we will come down to the time of Modern Spiritualism, and give an example. An amiable young lady in one of the Eastern States, being cradled in Universalism, and taught to believe in the one-plan doctrine of that denomination, became a speaking medium of rare ability and was controlled, as a matter of course, by the spirit of a Universalist minister—preached the doctrines of that persuasion. This however, was not her true mission, as appears from the sequel, as she had not yet passed the ordeal. She was in due time lead up of the spirit to be tempted of the Devil ("low order" of Spiritualists), and for several days and nights, she was tormented by foul imprecations, loathsome in the extreme! Her prayers were of no avail in relieving her of her tormentors, but at length they ceased their troubling, and angels came and ministered unto her, and she thereafter preached (to her new doctrine that there were all grades of character in the Spirit World, the same as in this. She did not, however, discover the true character of her tormentors, as this was outside of her mission.

Swedenborg, according to his own account, was tormented with "evil spirits," but did not discover their true character. He says, "When I was about to go to sleep, it was stated that certain spirits were conspiring to kill me, but because I was secured I feared nothing and fell asleep. About the middle of the night, I awoke and felt that I did not breathe from myself, but as I believe, from Heaven. It was then plainly told me that whole hosts of spirits had conspired to suffocate me, and as soon as they made the attempt a Heavenly respiration was opened in me, and they were defeated."

I will relate a similar experience of my own: At one time while at my mother's house (some fifty yards distant from that of my own), and had retired for the night, I was told that my body was left standing at my own house, like a statue; but I was connected with it by "the unbending cord of electricity" (of Davis), and could return to it, provided it did not fall over and receive a mortal wound, of which there was imminent danger. I was told that there was life enough in the body to talk, and that it was conversing with individuals in the earth form, but as my spiritual self was separated from it, I could not speak to make those around me understand the necessity of supporting it, thereby preventing an accident. The body did fall over upon a chair and a terrible gas was cut over in the side, which would prove mortal unless I could obtain the services of a certain physician who lived several miles distant, and who was the only one that could save my life. But I could not tell those around me to "go for the doctor quick," as I was only in the condition of a spirit; but by a tremendous effort, I might spring like a cat in catching a mouse, upon the first person that came near the bed, and by throwing my arms around their neck, I might impress them to secure the required assistance. I accordingly made a leap the first opportunity, and fell full length upon the floor, several feet from the bed. This brought body and spirit together, thus ending this incident. I have not told the worst of the dilemma in which I was placed. I was told that I was a fit subject of hell, if I did not recover from the effects of the terrible wound inflicted, but if I did recover, and would go and preach the gospel of Jesus Christ as understood by the Methodist church, there would be a chance for me to escape eternal damnation. I have given but an

outline of one of quite a number of similar exhibitions, which lasted for some two weeks, day and night. At intervals, angels administered to me and gave me solace, and in which I saw the unfolding of beauty and beatitudes. During most of the time I was passing this ordeal, I was considered a fit subject for the insane asylum, but for some cause I did not get an interior view of that institution.

Mosherville, Mich.

## Is the Spiritual Life a Delusion?

BY J. TINNEY.

In the *Banner of Light*, of December 23d, 1872, G. B. Stebbins, in reply to a friend who takes the ground that such is the case, after stating what occurred in his presence at Moravia and North Collins, says, "Unless sight, hearing and feeling are a delusion; unless the inward witness of the spirit friends talked so much about be a delusion; unless reason and intuition be put in the same category, unless we decide with the writer of the Orthodox hymn, that 'This world is all a fleeting show, for man's illusion given, I find the cause and origin in the mastery of spirit over matter.'"

From time immemorial to the present, mankind have been trying to solve the problem of existence on the alleged mastery of spirit over matter, and are seemingly "no nearer the solution than in the start." Poor encouragement, this at best, and if not a delusion it must be a near relative. That there is an organic law which if understood and obeyed, would be productive of peace and harmony where all is now discord and contention, none but mental imbecilities or unreasoning bigots will for a moment doubt, and just so far as any ism or deduction is in accordance with that law, just so far they must be correct—any further they can not be. This we assume to be a fact that can not be controverted. It is a conceded fact that all forms of existence are composed of four primary elements, viz: Spirit, Gas, Fluids and Solids. It is also a demonstrated fact that three of these four are convertible into each other. Why the fourth, spirit, is made an exception to the rule, we are not informed, and however ridiculous it may seem, we claim that mind is just as dependent upon matter as matter is upon mind, and we have yet to see the first shadow of evidence to the contrary, or why the rule that converts three elements into each other, is not equally applicable to the fourth.

If mind or spirit is supreme over matter, and Father God is supreme over Mother Nature, then it is certainly a logical deduction, that Father Man is supreme over Mother Woman, as they represent the same relative condition, and are subject to the same law, and if the injunction, "Wives be subject to your husbands in all things," is correct, they are his property and subject to his will, and are entitled to no rights he is bound to respect. This we say is a legitimate deduction from the premises, but doubt whether some of our female friends would be willing to accept that doctrine as a finality. The conditions represented in the male and female exist in everything, and are just as necessary to the existence of worlds as their outgrowth. Now, because we do not understand the progress of transfer from the one condition to the other, is a poor excuse for denying it, or for assuming that either transfer is a final one. We see a logical necessity of the conscious existence of those who have passed from the visible to the invisible, and that they do manifest themselves as at Moravia and elsewhere, we have sufficient evidence; but we do not believe they are eternally to remain there any more than we are to stay here, but that from one condition to the other eternally, either on the ascending or descending grade, is a law that knows no exceptions and has no beginning or end. But if our deductions are based upon a wrong, it is useless to extend them, if as the world at large believes, one condition is supreme over the other three. If solids, fluids and gas are convertible into each other and spirit is an exception to the rule, we want the evidence of it, and would respectfully ask Christians and Infidels, Spiritualists and Materialists, one and all, to furnish it. We have been fed on faith long enough, and want more substantial food than any ism has as yet furnished, and expect to find it in the reciprocal relations of all things instead of the supremacy of one fourth over the other three. On that base there will be no trouble in organizing; to try on any other is a useless waste of time, if the history of the past is allowed as evidence.

Westfield, New York.

## Water Witching.

BRO. JONES: Since my article on Water Witching appeared in the JOURNAL, I have seen several others upon that subject. I do not write at this time to offer anything new, but to try, if I can, to make plain to W. S. W. how to ascertain the distance the water or mineral is below the surface. First, take your switch and pass along over the earth till the top of it turns down—mark that point directly under where it turns down. Secondly, place your forked switch up as at first, then walk directly backwards until the top turns down as at first—mark that spot. Now the distance from one mark to the other is the depth below the surface from the first mark to the water; or, again find the first mark, then take a green switch or sprout three or four feet long, take the little end in your fingers, sit down with the large end of the switch directly over the place designated as the vein, with your hand resting upon your knee, which is placed upon the ground. Sit that way for a minute or two, and the stick will begin to nod, sink down and rise up again in succession, until it sinks as many times as it is feet deep to the water, when it (the stick) will remain perfectly quiet for a time, when if it is still held in that position, it will nod as before.

As to what Mr. Benton said, it is perfectly useless to notice, for I have heard such and similar expressions about water witching ever since I was a boy. The same is said about Spiritualism. It is a fact that you may take a switch, as Benton says, and make it turn; but take the switch in the hands as every "water witch" does, walk steadily—it makes no difference how fast, and when the person, who is a diviner comes over the water, the switch will drop over instantly; but let one who is not thus organized take the switch, hold it the same way, and walk, and it will not turn any. Have strangers try the experiment at different times, and each one will locate it at the same place precisely. How is that, Mr. Benton? It will also turn to money, a watch, or any thing of that kind that may be concealed on the surface, or beneath the ground. If you do not believe it, come over and I will find a man who will have you lay down a silver dollar or watch, cover them so he can have no idea where they are, and let him walk over them with his stick, and every time he finds it he has it, every time he fails, he is to give you one. Would such a test satisfy you?

W. J. ATKINSON, M. D.

Pisgah, Mo, Dec. 13th, 1872.



osophical Publishing House, 150 Fourth Ave., Chicago.



## Religio-Philosophical Journal

S. S. JONES,  
EDITOR, PUBLISHER AND PROPRIETOR.  
J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION:  
One copy, one year, in advance ..... \$3 00  
At the end of the year ..... 3 50  
Three months on trial, to New Subscribers ..... 50

Religio-Philosophical Publishing House.  
All letters and communications should be addressed to  
S. S. JONES, Corner Fifth Avenue and Adams St., Chicago.

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CHICAGO, SATURDAY, FEBRUARY 9, 1878.

## Spiritualistic Phenomena.

Spiritualism still continues to make rapid strides in progress. Day after day the means of communication are enlarged; new avenues opened and improved methods adopted whereby the denizens of earth can hold communion with those who have passed through that change designated as death. It shall be our aim to present the various phases of the Spiritual Phenomena as they occur in all parts of the inhabitable globe, and we shall carefully scrutinize our home and foreign exchanges devoted to Spiritualism, and shall cull therefrom everything of interest, and occasionally present the same to the readers of the JOURNAL. In this country great progress is being made in the development of Mediums, greater interest is awakened, and the spirit of investigation revived among all classes.

Among the list of prominent men claimed as Spiritualists in the United States, are many names that are household words, yet occasionally one is attached thereto that should be expunged. While on earth, the venerable Horace Greeley was recognized as a man of liberal thought and feeling, and by many he was regarded as a Spiritualist.

## ARE CALAMITIES FIXED FACTS?

Whether the misfortunes that often afflict the children of earth are *fixed* facts, just as certain to occur as the sun is to rise and set (as commonly expressed), or the moon to pass through its various phases, is a question that has always excited unusual interest. In nature everything proceeds with mathematical precision, and wise ends are subserved in the various departments of creation by the constant changes that are transpiring. How could the Spirit World predict that a murder would take place at a future time, a ship be wrecked, a fearful accident happen to a train of cars, a river inundate the surrounding country, unless they were all *fixed facts* in the grand routine of the various works of existence. The fact that future events are often foretold, seems to indicate that they are planned or arranged beforehand.

The *Echo*, a paper published in New Zealand, gives an account of a strange dream that seemed to establish the fact that events are often known before they transpire. The dreamer in this case was a Chinese schoolboy, at Shanghai, who told his schoolmaster that he had dreamed his stepmother murdered him, and hid his remains in a jar under the floor of her house. The schoolmaster re-assured his pupil at the moment, but subsequently missing him for two days from school, remembered the dream, and rushed to the house of his stepmother to inquire for the boy. Receiving an unsatisfactory answer, and full of suspicion of foul play, the man tore up the floor of the room, and found the corpse of his pupil cut up and stowed away in a jar precisely as the poor boy had described. The case has been authenticated before the Chinese Courts, and the murderer executed, after being carried to the six gates of the city to receive the execrations of the people.

## ANOTHER CASE.

The *Groton* (N. Y.) *Journal* gives an account of a lady, who, while attending school at Oswego, dreamed that she read her own name upon a tombstone. She was so much affected by it that she disliked to stay in school longer, went home, and was almost immediately smitten with illness which ended in death.

The same paper relates an incident, where a little boy of four or five years, living with his grandmother, in Western New York, awoke her one night saying, "Graldina, I haven't any papa now—no papa or no mamma. Papa's dead, out where the squirrels are." He refused to be comforted and moaned into uneasy slumber. The incident was told the next day, with a prediction that the farmer would be heard from. News came before nightfall that he was killed with many others in the railroad disaster.

## GUARDIAN ANGELS.

The poet has beautifully said:

"Tis sweet to think the pure ethereal being  
Whose mortal form reposes with the dead,  
Still hover round unseen, yet not unseeing,  
Benignly smiling o'er the mourner's bed.  
She comes in dreams, a thing of light and lightning;  
I hear her voice, in still small accents tell  
Of realms of bliss and never fading brightness,  
Where those who loved on earth togeth'r dwell.  
Ah! yet awhile, blest shade, thy flight delaying,  
The kindred soul with mystic converse cheer;  
To her rapt gaze, in visions bland displaying,  
The unearthly glories of thy happier sphere.  
Yet, yet remain! 'till freed like thee, delighted,  
She spurns the thralldom of encumbering clay;  
Then as on earth, in tend'rest love united,  
Together seek the realms of endless day."

## MONEY BROUGHT TO A CIRCLE.

The *Harbinger of Light*, a Spiritual paper, published at Melbourne, New Zealand, gives an account of manifestations that occurred at Sandhurst, that are somewhat similar to those given through the mediumship of the Potts Brothers. Money was brought to the circle. Some five pounds in one pound notes, and about 19s. 6d. in silver and coppers were received. Three pounds were taken out of the medium's father's desk by the invisibles, and two picked up, one in Melbourne, and one in the Camp Reserve. One of these was given by order of the spirits to an aged lady, and the other retained for further orders. The other three, of course, were returned to their owner; small articles of clothing from the medium's house have been repeatedly brought to the circle. One night being clear and starry, the circle having met as usual, the doors and windows being locked and bolted, and the medium thoroughly searched by two ladies, she was controlled by a spirit calling herself "Estelle Livermore," who brought into the circle from the house of the medium, half a mile distant a ladies' work-box full of nicnacs, and all in their places undisturbed. The circle sat, under strict test conditions. The spirits say that they bring these things to convince people that they live and can communicate with mortals. They say, too, that as mediums become developed, they will bring much larger articles, and give still more convincing tests of their presence. A writer in speaking of these circles says: "Nine persons, says the New Testament, were present and saw Jesus taken up into Heaven (why not before all Jerusalem), and nine persons were present in the circle when the box came. I can supply you with the names of nine respectable persons who were present and witnessed the miracle. But who and what were the nine who saw Christ taken up into Heaven? If the one class of evidence is to be rejected, upon what principle is the other to be received?"

## A HAWK BROUGHT TO A CIRCLE.

The editor of the *Spiritualist* gives the following remarkable incident: "There is abundant evidence that certain disembodied spirits sometimes attach themselves for a long time, to individuals whom they first meet by chance; we could give several curious facts to prove this, did space permit. It is difficult to obtain exact knowledge as to the extent, if any, to which spirits can influence the thoughts of persons not mediums. Once at a seance at Upper Norwood, at which Mrs. Guppy was the medium, Mr. Coleman asked that Mr. Guppy's hawk should be brought to him from Highbury—seven or eight miles off. The hawk was instantly placed in his hands, dead, and it was subsequently ascertained that it had been killed by a cat at Highbury, a few minutes before Mr. Coleman asked for it at Norwood."

## MARRIAGE OF MISS KATE FOX.

The intelligence is communicated by the same paper (published in London) that on the 14th of Dec. last, Miss Kate Fox, through whose mediumship the tiny rap was first produced at Hydesville, N. Y., was married to Mr. Henry Diedrich Jencken, barrister-at-law, etc., etc., at the old parish church, Saint Marylebone, Eng. The marriage ceremony was performed in the presence of a few personal friends only.

The bride was dressed simply in white and lace, with a half wreath of white flowers in her hair. Miss Ogden, her companion, who was richly dressed in black silk and point lace, carried her veil; at the altar stood Dr. Bird, who gave away the bride; a few other intimate friends were likewise present. The marriage service was conducted by the Rev. Mr. Braithwaite.

In the course of the few speeches which were made on the occasion, most heartfelt good wishes for the happiness of Mr. and Mrs. Jencken, were expressed. The spirits, also, took part in the proceedings by means of loud raps emanating from various parts of the room; they also manifested their presence by repeated movements of the breakfast table, which, despite of its burden, including the huge wedding-cake, was tilted several times bodily off the ground.

There was nothing to mar the pleasure of the party, except a toast which was given by Mr. Jencken, in which he alluded to some trials which his bride had passed through since her arrival in England; a tinge of sadness then passed momentarily over her face. Messages of private nature, for Mr. Jencken, from Miss Fox's departed mother, were spelt out. Mr. Harrison asked whether the spirits could carry a message that morning to any friends in America. The raps said, "Yes; to Maggie" (Miss Fox's sister). He then asked them to say, "Your sister Katie was married to-day in the presence of nine loving friends." He asked if they could also give the message to Mr. Mansfield in New York, as so many different spirits were able to communicate through him. The spirits replied that they would try. This was at three o'clock; so that the time in America was then about ten in the morning. Some jocular remarks were also made by the spirits, and one of them of the name of Taylor signalled out: "Jencken is his own master no longer."

The *Medium and Daybreak* also alludes to the wedding in the following language:

"On the 14th of December last, a wedding

was celebrated at Saint Marylebone Church, which, in point of interest merits, from the circumstances under which the marriage took place, special record.

The betrothal of Miss Kate Fox to Mr. H. D. Jencken had been known to a large circle of friends for some time, both in London and New York; but the fact had purposely been kept private, as it was considered desirable to make the whole proceedings as quiet and accompanied with as little ostentation as possible; even the Rev. Mr. Braithwaite, the officiating minister, was not aware who stood before him.

On the morning of the 14th, three carriages might have been seen drawn up in the courtyard of the Parish Church of St. Marylebone. Who would have dreamt that two souls were to be united before the altar of God! Entering the church, there stood before the altar Kate Fox—we cannot call her otherwise; under this name she is known throughout the length and breadth of the States of America. Yes, Kate Fox, whose name is familiar to every Spiritualist; there she stood in white and lace, the wreath in her hair—the treacherous orange wreath that carries the symbol of flower and fruit within its foldings, as the great spirit-world bears us and our *terra firma* within the folds of its loving and protecting mantle. Poor Kate Fox! her sensitive, feminine features agitated, pale, yet full of resolve, for her chosen friend stood next to her, and she had to utter the words "I will," in response to the Rev. Mr. Braithwaite's question, imposed by the marriage service. As the prayer was uttered, and the solemn words were spoken, both bride and bridegroom knelt, when, lo and listen! there came subdued echoes from friends beyond the grave, rap, rap, fell gently on our ears as the prayer concluded, "Amen." From the altar the party entered the vestry; here again came the spirit-signs of approval, as two of the friends—Dr. Frederick Tomkins and Miss Ogden, attested the certificate of marriage of the newly wedded couple.

The group that stood around the table was of singular interest. Mr. H. D. Jencken and his friend, Dr. Tomkins, with their high, massive foreheads, looking grave and deeply moved; then Mr. H. C. Pennell, the poet, whose every feature told how deeply his sensitive soul was worked upon by what was happening around him, and then the true and kind friends of Kate Fox—Dr. Bird and Miss Ogden, the latter singularly, tastefully and richly attired in black silk and white point lace. Who would have thought that this little group included elements of interest to the world at large? Well, from the vestry room to the luncheon room, at 45 York Street, Portman Square, the few select guests were soon seated at the breakfast table. Silence preceded the merry chat that followed; it was as though a voice from another world had hushed the busy hum of men. When the spirits again manifested their presence, the sparkling friend, the true cliquot, soon, however, broke in upon the silence. A merry interchange of greetings now took the place of former reserve. Toasts came as freely as if they had been prompted by unseen powers; when lo! there came spirit messages of love, congratulations of approval.

First came a message from the departed mother of Kate Fox, addressed to Mr. Jencken—message of love and sadness. The terrible cruelty her child had experienced at the hands of those whose duty it ought to have been to have shielded her, appeared to thrill through the very words as they came echoed by the spirit-telegraphy. Then came a message from J. B. Taylor, whose watchful presence had followed poor, defenceless, sensitive Kate Fox through the dark pathways and labyrinths of this great Babel—London. "We were with you at the altar," said the message, and after dwelling upon matters of private interest, concluded with greetings more in harmony with the feelings of the guests. "Jencken is no longer his own master," was then spelt out, and a volley of raps responded to the merry laughter of the company. Again and again the spirit-friends joined in with those of the body, and assented to kind greetings by loving messages; and finally, when every class was raised to toast to our invisible friends, the breakfast table, though groaning beneath a richly-served and handsomely-laid repast, and a huge wedding cake, was repeatedly raised off the floor.

The luncheon finished, the young married couple soon prepared to take their departure. In their journey through life the sincere wishes for happiness and welfare of many friends will follow them."

In conclusion, we improve this occasion (not only for ourselves but in behalf of millions of Spiritualists throughout the world), to congratulate our dear Sister Kate in her new matrimonial relations, and may angelic blessings be showered upon her through mortal life; and may she and her companion never have occasion to regret having voluntarily submitted to the tying of the silken cord that binds the twain as a unit.

## BERNADETTE SOUBRIOS.

In number ten of this Volume of the JOURNAL, we gave an account of the healing spring at Lourdes, France, and the remarkable visions of Bernadette Soubrios. Though a Catholic and under the especial guardianship and care of that religious denomination, still we have no doubt but that she is a most excellent medium. Those who perused the elaborate article in question, will remember that Bernadette saw a spirit, "a radiant Virgin in white," without Jewels or Coronet. The apparition held a long chaplet on her arm. Bernadette fixed her eyes on the beautiful vision, then seeing it smile, and make the sign of the cross, she did likewise, and then the spectre vanished. Afterward the strange visitor reappeared, and pointed out to her the spot where water would soon flow, that would possess remarkable healing properties. A writer in the *Daily* (England) *Telegraph*, has visited Lourdes, and in giving a detailed statement in reference to the medium Bernadette and the spring, says that during his stay in Lourdes, he made it a point to make himself acquainted with everything connected with the vision which had been seen in the previous year. He was one of the party of five, and they all made up their minds to make inquiries at the convent. On going there the Superiors at their request brought forward the girl who had seen the vision. She had what was called a fish-hook on her head,—in other words, a handkerchief with a tail stuck up,—and in appearance she seemed puny and child-like. He was struck by the modesty and quietness of the child, and on questioning her he received her story. She went with her sister and a companion, on the 11th of February, to the side of the neighboring brook for the purpose of gathering wood. The sister and the companion crossed it, but as the child was delicate and of tender frame, they induced

her to remain where she was. When they were gone she observed a figure surrounded with light, and presently she saw a lady in white with a blue girdle around her waist. The lady spoke to her in French, and said, "Conception Immaculee." He closely examined her about the exact expression used, and asked if the lady did not use the words, "la mere," in what she said, but the girl said, "no," and in his attempt to catch her tripping he was entirely nonplused. Thousands of visitors to Lourdes had questioned the girl, but she had never deviated from her original statement. When in one of her ecstasies the local doctor examined her, and found by the regularity of her pulse that she was neither suffering from catalepsy nor from excitement, and having inquired into the matter as an unbeliever, he candidly confessed that he believed that she fixed her vision upon something which was unseen by other people. A commission—composed of bishops, canons, chemists, doctors and men chosen simply because they were Infidels—was appointed, and thirty miracles, wrought through the water of the grotto in which the vision appeared, were submitted to them. Of the thirty, six were rejected, because they might be explained by natural causes; nine were rejected on account of insufficiency of evidence; and with regard to the other fifteen, the only explanation which the scientific men could give was that science had not sufficiently advanced to show that this particular water could cure blindness.

## Prayer Meeting in a Ball Room.

A correspondent in the *Inter-Ocean* gives an account of a Prayer Meeting in a Ball Room in the city of Amboy, Ill. The causes which led to this novel arrangement were as follows: Rev. Mr. Wardle, of the Methodist Episcopal Church, commented one Sunday evening in church on modern dancing and its anti-Christian tendency, and the impropriety of secular festivity on Christian holidays. This led to considerable correspondence between himself and Mr. A. W. West, "leader of the orchestra," which resulted in an invitation from the latter to Mr. Wardle and all the clergy of Amboy, to attend his New Year's Eve Ball, at Fasold's Hall, and conduct religious worship for twenty-five minutes before the dancing was to begin.

The challenge was accepted, and just at 8:30 P. M., the time appointed, Mr. Wardle, accompanied by three other ministers of the place, appeared at the door and were met and conducted to the stage by Mr. West, who made some explanation to the assembly. Then Mr. Wardle arose and, aided by his three ministerial brethren, sang the hymn commencing

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;"

whereupon the four ministers all knelt in prayer, Mr. Wardle leading in a most earnest, old-fashioned Methodist prayer of twenty minutes' length, closing by all the members joining him in repeating the "Lord's Prayer." Then they united in singing, in a most spiritual manner, "Shall we gather at the river?" The whole scene, though novel and unprecedented, was sublimely solemn and impressive.

We think the innovation a good one, if the prayers were rightly made. We can imagine the kind that would have the best effect. It is as follows:

"Oh! God, the giver of every good and perfect gift, direct your attention to this ball room and may those who are intending to engage in the dance, take only such steps as will reflect to thy honor and glory! Oh! God, render Bill's limbs more pliable, make his feet more supple, his body more graceful, that he may not be a burden to his partner, oppressing her and rendering her prematurely weary. Oh! Lord, impress upon the minds of all here a preference for Square dances—such as the Money Musk, Pop Goes the Weasel, and Fisher's Hornpipe, and inspire them with a deadly dread of Round dances, such as Waltzes, Polkas, etc. We would implore thee, oh! Heavenly Father, to have each one dance easily and gracefully, and those who can not, we would advise them to attend Prof. Snow's Dancing Academy, 62 South Halsted street, Chicago, also the dances of the "Star and Crescent Club." We would further petition thee, oh, King of Kings, to suppress that most detestable of all steps, the "Highland Fling," and may he who attempts to take it, fling himself out of the window, and never be heard from again this side of Pandemonium! May this dance be orderly, productive of much innocent amusement, and may the rule, oh, God, "Laugh and grow fat," be applied to these youngsters.

"We would further petition thee, to render each one intensely somnolent long before the morning hours are ushered in—in other words, fearing we are not understood, we would supplicate thee to render each one sleepy—to inspire all with an intense yearning for rest at the proper time of retiring. As it is said in 2 Sam. 6:14, that "David danced with all his might before the Lord," therefore may all here to-night consider themselves before the Lord, and dance with all their "might" accordingly. Let them throw the might of their power into all the steps, from the one required when the musician calls out, "First two forward and back," to that most delightful step first taken by Fisher Hornpipe, Esq., and Mr. Highland Fling, and required to be taken when the stentorian cry is heard, "Balance to your partners!" As the holy writ declares in 1 Sam. 21:11 that they did sing in their dances, therefore you will do likewise, making selections from the text book used exclusively by the Methodist church. And, oh, God, as it is stated in thy holy word, Exodus 22:19—"He saw the calf and the dancing," showing conclusively that no dance should be conducted without a real calf,—but as several young men here to-night are as green as a calf, that animal, oh! God, can properly be dis-

pensed with. We further implore thee to bless the violinist—inspire his soul with harmony, and his arms and fingers with strength. You will also bless that red-faced Dutchman with that great, big instrument in the corner, that he blows with his mouth; make his breath as strong as the mighty winds, and may the notes he produces be as soft and sweet as those made by the *Eolian Harp*.

"And thou, great and mighty Potentate, we would inform you that the capital of the nation delights, this Winter, in a new Sensation, called the Kiss Quadrille. When it comes to swinging corners, each gentleman kisses his partner. The grand promenade, oh, God, is a grand kiss all around, and when it comes to the fashionable jig everybody kisses everybody. Oh, Lord, Shakers do not participate in this dance—its heavenly deliciousness is not known to them on this earth! In Roman 16:16, most holy God, thou dost declare thy wishes by stating, "Salute one another with a holy kiss, therefore we say if the Kiss Quadrille is introduced here to-night, may each kiss be a holy one, and as variety is the spice of life, it should not be repeated too often. And if any Shakers present, may they, too, throw away their prejudice and participate in the Kiss Quadrille, and sustain them, oh! God, in the innovation, and do not allow them to go into too great ecstasies through the intoxicating sweetness of the kisses. We ask all this for Christ's sake—Amen."

P. S. We forgot to ask thee, Almighty God, to bless the supper, and sanctify it to the use of each one. Amen."

Such a prayer as the above would certainly be original,—not a thing is asked for that is not reasonable. Ministers of the Gospel will be permitted to read that prayer on all dancing occasions, thereby saving extra brain labor.

## Bastian and Taylor.

Our readers are familiar with the name of Harry Bastian. He is one of the most remarkable mediums of the present age. His mediumship has improved wonderfully since his visit here two years ago, and yet it was good at that time.

His circle of spirits are now able to demonstrate their power in many ways, to the entire satisfaction of intelligent skeptics, that there is a power outside of, and beyond the control of the medium, which does things with as much system and intelligence as could be done by the most skillful man with all necessary appliances at his command. Yes, and much greater things are scientifically done through his mediumship, with gross matter, than any mortal *Scientist* has yet succeeded in doing.

We do not propose in this brief notice to go into a detailed report of Mr. Bastian's *seances*. Suffice it to say at this time, that while he is securely tied, solid iron rings are put upon, or taken off, his arms, in one second of time—contrary to any known law of matter. Every safeguard that skepticism can devise to guard against fraud, is adopted on those occasions. Musical instruments are played with skill and harmony, when every one present has evidence positive that no person in this life executes the same.

Interesting conversation is held by any one desiring to do so, with spirit friends. The so-called and considered dead—those whose mortal bodies we know are buried in their graves, come and show themselves time and time again, until they are fully recognized; they speak in audible voices and hold conversation with those loved ones who feel sufficiently interested in them to attend these *seances*.

In future numbers we shall report many facts in regard to things that transpire at these most remarkable *seances*.

Mr. Bastian will continue to hold these *seances* every evening at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, until notice to the contrary.

Mr. Taylor who accompanies Mr. Bastian, is a most excellent test medium. He will be found at our reception rooms at any time friends may call for his services.

Mr. Bastian will hold *seances* at the regular Seance Room during the day for private parties, to suit their convenience. Address or call upon him at RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, South-east corner of Adams Street and Fifth Avenue.

## Who can Explain the Law Governing Spirit Control.

Mrs. A. H. Robinson, the celebrated healing and business medium of Chicago, is almost daily in receipt of letters from patients, testifying to the fact that the spirits who control her do, while they are wearing the *magnetized positive and negative papers* (which she prepares and sends to them while under spirit influence), make themselves felt and often seen. Sometimes they are enabled to hold long conversations with them. The question is, how do the magnetized *positive and negative papers* aid them in so doing? Who can solve the problem? It certainly is a subject worthy of thought.

The following letter incidentally alludes to a case in point.

MRS. A. H. ROBINSON—DEAR SISTER:—As you have helped me so much, I feel confident you can do something for my husband. He has been troubled for many years with a lame back. He is laid up weeks at a time. He suffers from other difficulties. His limbs are becoming numb, also very weak. He complains of much pain running up the spine to the back of the head (causing headache), also through his hips. You will please find enclosed a lock of his hair.—H. TIERMAN, 47 years of age—please examine his case, and send a prescription, for which you will find enclosed three dollars. As for myself, I don't know whether I need any more of the magnetized papers or not. Perhaps the medicine answers all purpose, although I can feel the spirits work over me when I put them on, and can rest better. Address, H. TIERMAN, Ontario, Vernon County, Wisconsin.

MRS. H. TIERMAN.

December 30th, 1873.



## "THE MYSTERY OF EDWIN DROOD."

Dickens' Great Novel Finished by the Master's Own Hand—A Communication from the Spirit World.

An exchange says that the mystery of Edwin Drood is finally to be divulged, and by no less an authority than Mr. Dickens, or rather by the spirit of the departed novelist. In an inland village of New England, we are told by a correspondent of *The Springfield Republican*, there reside a young, industrious and somewhat illiterate mechanic, who recently became conscious of remarkable "mediumistic" powers, and from a skeptic has become consequently an ardent disciple of Spiritualism, and is now the channel of communication between those who believe with him and their departed friends. During the past few weeks he has received visitations from the spirit of the great novelist, and has taken up the story of "The Mystery of Edwin Drood" precisely where Dickens left it when stricken by death, and is carrying it forward to completion. He writes only during these "visitations," and at the dictation of the ghostly "Boz." He describes Dickens as sitting by his side, and "the glorious beauty of his eyes is wonderful to behold." The continuation opens with a preface and dedication, both brief, particularly the latter. The dedication is to "the poor, the honest poor, who are bound with the iron bands of poverty," and the first chapter of the spiritual production begins with the caption, "What did the organ say?" The most remarkable circumstances of all, however, is the reproduction of the curious jargon of refrain of "Winks," alias "Deputy."

Widdy, widdy wen  
I—ket—ches—Im—out—ar—ter—ten  
Widdy, widdy wy  
Then—E—don't—go—then—I—shy  
Widdy, widdy wade cock warning.  
"Of course," says the correspondent, "if this medium had ever read the work, his production of the above might be accounted for, but he had never seen the book, and probably never heard of it. He failed to recognize the features of Dickens at the first visitation, and on relating the circumstance to a friend, coupled with an account of what was communicated at the time, the latter was led to believe that the features were those of the lamented author, and upon producing a picture of Dickens to the medium, he exclaimed at once, 'That's the man!' Be skeptical as we may, we can not but wait with no inconsiderable interest the termination of this somewhat remarkable transaction, and 'The Mystery of Edwin Drood' may yet be solved, but in such a way (as we said before) as to render the 'mystery' more mysterious than ever."

## Astounding Mesmeric Power.

According to the *Homescard* (India) Mail, a curious case of mesmerism is recorded by the civil surgeon of Hoshungabad. A young woman named Nune, aged twenty-four, was married some twelve years ago; she, however, did not go to her husband's house for two years afterward. After staying with him for eight days, she suddenly became insensible, and remained so for two or three days. She was taken back to her mother, and soon got well. Then follows a very remarkable history. During the next four or five years she never entered her husband's house without falling insensible and remaining so. He was very kind and attentive to her; she liked him, but whenever he came into her presence she at once sank into this state. This went on until she became emaciated and exhausted, and at last her parents applied to the Court for a separate maintenance for her. While she was in Court, the husband entered, and she instantly became insensible, and was carried to the hospital, where the case was carefully attended to by Dr. Cullen, in March last year. While in this state her pulse was even, breathing soft, her body pliant, but she could eat nothing. Experiments were carefully made to see if there was any trick about it. While she was in bed, her husband was muffled up and made to walk through the ward. She said she felt he was near her, and she was by no means well, but had not seen him anywhere about. Next day this experiment was repeated, and she actually became insensible as before. When the husband left the place she recovered. The experiment was tried in all sort of ways. He was made to pass behind her, and to be near her in a separate ward, but this had no effect, but whenever he was brought to look on her face, though muffled up, or disguised as a policeman, as a Sepoy, and so forth, she was at once influenced. The experiments were continued for about a month, and the conclusion was that the husband unconsciously mesmerized her. The Court came to the conclusion that it was impossible that she could live with him, and a separate allowance was ordered. The husband was asked to try if he could not remove the effect, seeing that he had the power to cause it, but he was quite frightened at the idea of having the power, and could not control it in any way.

Mrs. M. J. WILCOXSON is laboring at Lawrence, Kansas.

At a circle recently held on Wabash Avenue, Dr. L. Lewis, medium, those present were entertained by the spirits diffusing throughout the circle several kinds of delicious perfumes.

Mrs. F. A. LOGAN, assisted by her sister, is lecturing on Temperance and the Rights of Women. Our Exchanges where she has lectured speak highly of her success.

THE ATLANTIC MONTHLY for this month is of particular interest to our readers, containing among other articles, "A sketch of Jefferson" and "Interesting Reminiscences of Paine," and the second chapter of the "Autobiography of Robert Dale Owen."

Mrs. ADDIE L. BALLOU is still laboring with most excellent success at Atlanta, Georgia. Those desiring her services should address her at once.

GEORGE W. FULLER, of Natick, speaks in Lowell, Mass., January 26th; Portsmouth, N. H., February 2d, and North Scituate, Mass., April 6th, 1873.

MR. LYMAN C. HOWE lectures at Clyde, Ohio, during February and March. Will during that time deliver week evening lectures, within a reasonable distance of that place, to those so desiring his services. He is ready to make engagements for the Spring and Summer months.

J. WILLIAM FLETCHER, trance speaker, lectures in Lunenburg February 2d; in Ayer Junction, February 9th; New Bedford, February 16th, and in North Scituate, February 23d. March 2d, he will lecture in Lunenburg; March 23d, in South Easton Unitarian Church, in the afternoon, and at White's Hall in the evening.

BASTIAN AND TAYLOR are receiving many invitations to visit different parts of the country to hold seances. They are very grateful for the confidence reposed in them, but having permanently located at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, for several months at least, they will be compelled to return a negative answer to all such requests.

They will be happy to meet their friends at their new quarters, where they will be prepared to give seances in the day time as well as evenings.

## Post-office Stealings.

The stealings from the mails are fearful. Our advices show that since the middle of October one hundred and thirteen letters, with money in them, directed to this office, have never come to hand. Let every one who sends money to this office get post-office money orders when they can do so, for sums of two dollars or more, which will cost ten cents only, and we will stand the expense. You keep the number and date of the same. If you cannot get money orders nor bank drafts, get your letters registered, which will cost fifteen cents, and we will stand that on letters containing three dollars and upward.

We again ask every one to cut out the petition to Congress which has been printed in this paper for the last three numbers, and circulate it among your neighbors; get men and women to sign it—as many as you can conveniently, and send it on to your Congressman, with a request that he present it in a proper manner to Congress. Everybody will sign such a petition when presented to them. All are interested in the matter, and no person is to lose by Congress ordering all post-offices to be made money order offices, at not more than double postage rates.

If you don't get more than five names each, they will count when multiplied by all of our subscribers. Many other newspaper publishers will join in the movement, as we have all suffered alike by post-office thieves.

## Stirring Times in Memphis.

D. W. HULL is stirring up the dry bones of old theology in Memphis, Tenn. He challenges the ministers in the following language:

REVEREND SIRS:—The late action of the Methodist Conference, in addition to other things, demonstrates that you, as yet, have no kind disposition toward Spiritualism. One of your number has seen fit to publish a pamphlet, in which he charges the manifestations of Spiritualism to the Devil, and claims that the Bible interdicts Spiritualism, styling it "necromancy." You have, also, upon several occasions, thrown out charges upon the character of Spiritualists. These things shall not go unchallenged while I remain with you. You must either discuss these points, or the public must know that you have asserted that which you will not attempt to prove in the presence of an opponent. I therefore invite you to a public discussion of a proposition embracing the subject matter of dispute. The discussion to continue not less than six nights of two hours each.

## City Entertainments.

[For the week ending, Feb. 2d, 1873.]

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. The charming sketch of "Kerry" will continue to be presented, and it will be followed by the play of "The Phantom," one of the best of Mr. Boucicault's purely sensational pieces.

AIKEN'S THEATRE.—Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Engagement for six nights and one matinee of the talented artist Mr. J. W. Albaugh, who will appear in a thoroughly successful sensation founded on Bret Harte's Poems, and presented with new scenery and magnificent effects, including a stream of real water falling from the extreme height of the building.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Monday, Tuesday, Wednesday, and Wednesday matinee, the imitable comedian and Chicago favorite, John Dillon, in his great impersonation of "Paul Pry," in which character he is without a peer.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. A good olio precedes a very amusing bill, in which several other more popular dramas recently produced are cleverly burlesqued. Among these are "The Black Pocket Book" and "Ar-rah-na-Brogue," the latter of which travesties is wonderfully amusing.

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph. Professor McAllister will continue to juggle, perform feats of legerdemain and distribute cheap gifts. The audiences for the last week have been very large.

## Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## A LECTURE

By Mrs. A. E. Mossop, delivered at Institute Hall, Philadelphia, November 17th, 1872.

The subject given us by the ministering angels, will be found in the tenth verse of the 13th chapter of Romans: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Man in a state of innocence, uncorrupted by the influence of false education, bad example or bad government, possesses a taste for all that is good, pure and beautiful. He is capable of great power, and has an intellectual capacity that tends to advance his nature to the perception that the Universe is one vast temple, so filled with magnificence and glory, that all the efforts of his being are called forth in admiration and wonder, and as he walks forth into this temple, his soul is filled with love as he listens to the sweet sound of harmony and sees the bright sunlight floating over sea and land, he is well satisfied with himself, and with Mother Nature. All that surrounds him tends to make him happy. He rejoices that he has been made capable of enjoying this great wonder; that God has given him power to realize and understand something of it. Man is constantly struggling and laboring in this garden of sunlight, amid the beautiful blossoms, whose perfume is scattered by the hand of nature.

Where in the great temple of the Universe is man to be found, reveling in this beautiful and wonderful state of happiness that nature intended he should. This beautiful temple that nature intended he should worship in, alas, is not in so many places as the angels who labor in your midst desire. Yet he is to be found happy, basking in the sunshine of spiritual truth, where the laws of nature are not ignored or violated; where the loud voices of discord are not heard crying in the place of the still small voice that ever speaks within man.

Nature reasons well; nature teaches that which is for the benefit of man. Through her vast temple there is no discord—all is love, peace and harmony! Love is the sweet perfume of the flowers; it is the burden of the songsters of the forest. Love's sweet power is seen plainly through every part of creation—in everything that moves upon the face of the earth! Love is the most pure and Godlike impulse of the human soul. How is the starlight of truth hid by the false teachings, false doctrines that are in the world? How is the voice of man stifled by the systems and governments that are antagonistic to the laws of nature? How many are there crushing out the very essence of life? Passing through the street day by day, we see the funeral procession. How many bright and beautiful mansions are clothed in sack-cloth and ashes, because the laws of nature, have been violated, because mankind does not heed the simplest lessons in the great Book of Nature. These forms of ours, grand and beautiful, wrought by the Hand of Nature, must be cramped and destroyed until they are ill fitted for the spirits to dwell in, and the spirits cry for more room, more light! At the same time the light burns in the temple of nature, trying to force back the clouds and darkness, that the tablets of the law may be seen clearly.

Love is a natural element within your heart—Love for all that is pure and beautiful, and it is only the false seeds that are sown,—those false systems of life and education, that tend to make man depraved. Nature hath well fitted him to labor in the garden of life, but as he comes under the power of despotism, he is no longer the moral hero that nature intended him to be. He becomes withered, and unlike the glorious specimen of humanity, that nature intended him, and the angels desire him to be. Look at the history of Italy and Greece,—see there the broad blue mantle of the sky spread in all its glorious beauty, as fair and as bright to-day as when they revelled in power, when prosperity smiled upon these nations, but to-day you view the piles of ruins—one vast field of destruction! It was because man stifled the voice of reason and of nature, and became subject to a despotism and slavery of mind and body, that all these ruins are to be seen to-day, where once civilization and comfort abounded, and art was seen in its greatest perfection.

Man may form governments and establish laws, but if they are not in accordance and co-operation with nature's everlasting laws, they will not stand—they will not bring him into that system of brotherly love and freedom, that all the world in its better moments is crying out for.

How many poor frail bodies that are all over the land, whose spirit is passing out of this life into another. The physician is called, but all the art of medicine, all his knowledge can not find a remedy for the broken heart, that love and appreciation which the soul is crying out for, and the want of which is crushing it out of this form!

You see the little child going out into the fields in the spring time—it reaches out its hand in fitful glee to catch the flowers, and this is just as natural as it is for the flower to raise its face toward the sunlight. So the child gathers the flowers and presses them to its heart. Men and women are but children of a larger growth, and along the broad avenues of life nature has planted the undying flowers of virtue, of beauty and love, and if we use the God-given powers of reason so as to understand and know these, we shall find them. Spiritualism in all her shining garments, as she passes up the broad avenue of progress and of development, scatters by the wayside the flowers that she has brought from the interior gardens of spirit-life, and as they fall, you may gather them up in their fragrance—they speak to you of a heaven of love!

The violators of nature's laws have always brought suffering, and will bring darkness and misery now as they ever have upon the human family. Go into the white city of the dead, and look at the little mounds there—how many children have left their bodies and gone to spirit-life, and how many of those that are left have poor diseased bodies, instead of going forth in the full glory of healthy and vigorous bodies, in the pure, free atmosphere of heavenly love. All this results from the violation of nature's laws. Nature says, "We want free air." Nature says, "Grow and develop." We want strong forms. We want bodies to have an opportunity to bring forth the bright flower of the spirit to perfection. The systems of education to-day do not meet this demand of nature. The child must sit in just such a position, just so many hours, and recite a certain number of lessons in a certain time.

Nature says the sunlight and the air are free—they come to the buds and blossoms, but the children are too often hid away in dark rooms and places where the sunlight

seldom comes. Nature says, if you would have men and women that shall walk in the majesty and glory of a high manhood and womanhood, you must let the physical be well developed—you must not crowd the brain with things that it can not comprehend. How often do you see the forces of life so exhausted that when a child reaches manhood, it is scarcely able to do anything. The great men and women of to-day have been those who have lived to grow strong in early life.

Nature says, "Love ye one another." Christ in his glorious and beautiful inspiration says, "Another commandment give I unto you, that ye love one another." Love is the pure and holy sound of heavenly music; love for the great cause that you have espoused, shall make you strong. Love shall be the holy tie that binds Spiritualists together. Ye have been favored in receiving truths of great importance, and unto whom much is given, from them much will be required.

Hide not your light under a bushel. A city that is set on a hill can not be hid. According to the revelations that have been given unto you, so shall it be required of you.

Theology has said we have sufficient to answer all the needs of human society. They have grand temples, beautiful works of art, and richly carved columns, but humanity is crying out for something better, something deeper—for more of the God-given principle of love that Jesus taught. The cry comes from high and low—they say we will have a free religion; but many of the people know not how capable they are of enjoyment. They have lived in such false systems, have shrunk away from the light, thinking that there was something terrible in it. But there is an earnestness in the desire for something free and better, something that will lift them to a higher plane, that will give woman as well as man a sphere of action where they may be untrammelled.

Spiritualism works in co-operation with the voice of Nature. It declares that there is nothing for nothing, but always something for something. You have no right to claim any privilege for yourself that you are not willing to give to another. Nature says there is a universal atmosphere of love and liberty for all to participate in, and Spiritualism repeats that in the great temple of light all are to be free!

Oh! that we had the power to trace in still plainer words the importance of this subject. Whatever system of law or government is not in accordance with nature, will not meet the demands of the human soul, but there is a pure free theology arrayed in snowy white garments, that walks side by side with Spiritualism, that will satisfy the most ardent desires of your souls. There are wonderful capacities in the human soul, and these are vast resources in the great temple of Nature, that are capable of satisfying the cry for knowledge and understanding. Nature says that love worketh no ill. Nature has shed abroad through her grand and glorious temple, the light that will fill your soul with happiness and peace. It is her desire that man should be happy, that he should be pure, that he should be free, that all should wear upon their brow the bright, shining torch of truth.

Let love and charity go hand in hand—speak kindly one to another. Be ye just and good in accordance with the teachings of the angels. We know there are many brave workers among you, and we ask you to work on to bring forth the grand and glorious spiritual platform of freedom and truth, that shall bless the world and lead it on to higher and better conditions.

For this end the spirits labor with you, and we repeat, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

## Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

BROTHER JAMES SHAW, an old resident of Joliet, Ill., a firm intelligent and devoted advocate of the Philosophy of Life, passed from the natural to the spiritual plane of existence on Thursday morning, Jan. 17th, 1873, aged sixty-one years, cause of his demise congestion of the lungs.

BROTHER SHAW was an active business man, and will be missed by his large circle of acquaintance. That he will speedily report from the other shore we doubt not. His inimitable firmness, perseverance and courage, will not be thwarted by the portals of so-called death.

## THERE! THERE! IT IS DONE!

Yes, reader, my son-child is born and his name is Rastus Wake-up-the-dead-churchmen, which being interpreted means COMMON SENSE THEOLOGY.

This child was begotten by the condition of self-evident principles, hence he is profoundly legitimate. He stands alone from his birth, says nothing but in rhyme, and never talks without saying something. He was born without any "veil over his face," but with the key to the theological mysteries in his hand. Sc. ibes, Pharisees and Hypocrites turn pale in his presence and yet he is a spicy, serio-comic fellow who cracks jokes just as easily as he cracks the shell of popular appearances. See how he floors the Devil.

The uncontrolled propensity  
Of heads too full at the base,  
Now answers well to all the Devil  
When ever cursed the race.

Thus he answers hundreds of the great questions of theology. More than three thousand of these logical, self-evident, well digested rhymes await your acquaintance. Those two hundred camp meeting subscribers will please take note and send for the prodigy. Price, post-paid in U. S. \$1.50. In common garb \$1.25. In morning wrapper \$1.00. Address his private Secretary D. Howland, Hamilton, Lewistown, Me.

P. S. Rastus was not "still-born" nor born to be still. Agents are jubilant; expression and post-masters are already busy in his service. HE TAKES because both his eyes are "single" to the naked truth.

2t

## Drs. Brown &amp; Carroway,

Who are now making a successful tour through the Northwestern States, will make examinations and prescribe for diseases, for those who may be unable to visit them personally, by means of a lock of hair. Give name and address plainly. Enclose fee and stamp. If they are unable to get into sympathy with the patient will return money.

Examination, ———— \$ 2.00

Prescription, ———— \$ 1.00

They will send magnetized paper to all who may apply on receipt of address and 50 cts.

Address till further notice  
DRS. BROWN & CARROWAY,  
Des Moines, Iowa.

v13n1419

## Cleveland National Convention.

TO ATTENDANTS:—All persons who wish to be provided for during their attendance at the meeting at Cleveland, to take place Feb. 19th, proximo, will please address Mrs. Carrie Lewis, 288 Euclid Ave., to that effect, immediately. Notice of place and time of meeting will be announced in the daily papers of that city, on the day previous to the meeting.

JOHN W. EVARTS.

Centralia, Ill., Jan., 7th, 1873.

Felons Cured! NO FAILURE. In 15 to 20 hours Send \$3 to Dr. G. H. Binkey, Springfield, Id., Clarke County, Ohio. v13n1073

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## DR. C. L. BELCHER

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The poor are healed without price.

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James Fisk Jr. Business Control of Miss Grover, will advise on business by letter as well as personally. Terms from \$2.00 to \$3.00. No. 316 4th Ave., New York City. v13n1914

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## AN Exposition of Spiritualism:

Embracing the various opinions of Extremists, pro and con, together with the Author's Experience.

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F. W. FARWELL, Sec'y,

78 MARKET ST., Chicago.

v13n21m6



## Inner-Life Department.

## CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 822 North Tenth Street, Philadelphia, Pennsylvania.

## Philadelphia Circle of Light.

Edwin Forrest.

A new scene has been presented, and the curtain has been raised. Not egotistically, I trust, I come out on this new stage, and make my debut before the world, in that great drama of life that knows no farce. I still retain my strength and power to take part in this glorious drama. I am myself still, and will continue on forevermore. I walked out of earth life when I was summoned, and made my debut here and received applause that far exceeds that of earth. I would not return again to earth, for all the honor and applause I could receive.

I can come, and will come and assist my poor brother and sister actors in many ways. Although I went suddenly, my piece was well prepared so that I could come back in the first act. I have learned one great thing, and that, indeed, is, that life is not an idle dream. I have learned that, in order to be duly appreciated before passing away, we must duly appreciate the labors of others.

With all that has been accomplished for suffering humanity, little has been done for her or she who is an actor by profession. Let me tell you that the theatrical profession is too much neglected by the church in spiritual things. I am glad to hear recite one thing, which is that one of my fellow actors in New York came to this medium, and how thankful we are, that we were permitted to come and do our part.

The curtain has indeed raised, and revealed that magnificent scenery, whose artist is the great artist of nature, who never makes a mistake. I am at rest, but studying that great piece that I may come again, and recite upon other boards besides this. Let me tell you that the world is in darkness, and they must come to the great bulletin board of truth, and drink knowledge from the temple of light. Who shall say that this is a farce? Life is no dream, but we must take our part as actors.

Cornelius T. Cavin.

Yes, the shadowy forest [Forrest the actor has just given a communication] speaks to us and tells us that he had passed to the other side and beheld the beauties and light of the evergreen shore, as it is revealed to us through the positive things of the new creation. Indeed, first comes trouble and affliction; then come the happy moments when the warm rays of the Sun appear and bring new life. See the buds coming forth in the Spring time, after waiting patiently until the frosts of Winter are past.

Oh, each one of us should be thankful for these shadows that come in our path—they are as needful as the great trees that sweep over the land. The angels will come and kiss the souls of suffering ones, and speak encouraging things for the future. Oh! how grand the thought that fire consumes all, but the ashes fertilize the soil, and then comes the Spring showers which cause the flowers of the soul to bloom. Give this out to the world, and let them know that there is not a flower suffering, but there is a shower to comfort it, and at last they will reach their goal.

Mary T. Harris.

Oh! send forth these happy greetings to the world. Send them, one and all! A New Year's greeting to each individual one of this little, but mighty band, and to the editor of the JOURNAL convey the greetings of a redeemed spirit, and may his many cares fall lightly upon him, as well as upon all his readers. May he so conduct his paper, as to have it respected for its truth. May he have his life written in that eternal Journal above. May he so live that the RELIGIO-PHILOSOPHICAL JOURNAL will continue forever and may angels from the spheres of light bless him day and night.

I am grateful, and more than grateful, to think that I have been redeemed by getting this communication published in that paper. I have tried to be first, but the first must be last. It makes an impression on the soul to have these communications sent forth to the world. A happy New Year to all.

Rev. Noah X. Kingsford.

I would have him go to Dr. Slade's in New York, and he will be convinced by investigation. I mean one of my brother ministers of the Min's or Circle in this city [Philadelphia]. Tell him in the name of humanity, in the name of God, and those who are near and dear to him, to go there and investigate, and he will be satisfied, and get as much as anything he will receive through this medium. Happy greetings dear friends, to you from the angels.

Thomas Wilson.

Well, I have often been told that if I would only wait until the season of perfect fruit should come, that I would gather in a harvest, and I did it. I have tasted of the sweet waters of that friendship that can not fade. I have drank of the cup of love and angels have passed to my lips, and I would give to each one of you the clear waters without any dregs. My name is Thomas Wilson, and I lived up there, not very far from where that man lived who used to paint the Indian portraits [Catlin].

Tuday Entwisle.

I died in the streets of London, England. It does not seem to be so very far from here. I want to know by what power and how I came here to America from London? It seems so strange, but I suppose that I am welcome here. I heard tell of this while in England. Once I went to hear a speaker in London, who seemed to be an American. Something she said rung in my soul. It is something to hear with the ear, and quite another thing to hear with the soul.

I never had much liking for the priests, as they are always taking from you for God's sake. I am not willing to drop God, but think it would be better to drop "for his sake." I came here from one of the steamers at New York, with the medium when recently there. The lady speaker told me something about a medium, but let me tell you that the philosophy is grand. I want this to be published in the Medium and Daybreak of London. They called me Tuday Entwisle, and I was a coal carrier.

## The Mass Meeting.

BRO. JONES—The call for the Mass Meeting is almost a settled fact. While it is desirable that the call should be signed by hundreds, yet those already obtained warrant making the same. I yet hope to receive many names. Every society in the country should be represented in the call. Therewith send the names I have received requesting that the call be

made. Many of them have written me very enthusiastically upon the success of the meetings, and I believe the call will cause an assembly that shall be large, intelligent, earnest and determined. Although this meeting will not be called for any specific object, other than to obtain the sense of the masses of the Spiritualists, it should be generally known that it has been inspired by the failure of our present National Association to rally the masses under its banner, and of the terrible influence the Woodhull clique is exerting against the interests and opinions of true Spiritualists and their cause. We must stand before the world in our true light, not represented even in a one-sided manner, to say nothing of being represented in dishonorable doctrine, or, if it may be so called, in extreme radicalism. The following are names of signers to call: G. W. Kates, P. H. Pritt, Jr., J. A. Bittman and T. C. Fahnestock, Cincinnati, Ohio; Miss Lizzie Keyser, Covington, Ky.; Mrs. Emma Harding-Britten, Boston, Mass.; Albert Stegeman and Lamila Stegeman, Allegan, Mich.; Moses Hull, Vineland, N. J.; P. T. Johnson, Ypsilanti, Mich.; Wm. B. Fahnestock, Lancaster, Pa.; Thomas Haskell, West Gloucester, Mass.; Seward Mitchell, Cornwall, Maine; F. P. Baker, Topeka, Kansas; Jemima M. Webster, Harrisville, O.; Rev. T. H. Stewart, Dr. J. S. Brown and Dr. G. W. Carpenter, Kendallville, Ind.; Hon. Wm. Dickinson, Rome City, Ind.; Hon. Wm. S. Prentiss, Prairie Town, Ind.; James Hall, Lagrange, Ind.; P. B. Randolph, Boston, Mass.; George M. Taber, John P. Allen, Mrs. S. J. Lewis, S. T. Russell, Mrs. Ruth Peep, John W. Cronin, Wm. W. Lewis and Mrs. M. A. Henry, Springfield, Ohio; J. B. Smith, Hallsport, N. Y.; Daniel White, M.D., Carlinville, Ill.; Noah W. Parker, Tipton, Ind.; Wm. Jordan, Port Huron, Mich.; J. H. Garretson, Richland, Iowa; O. S. Poston, Harrodsburg, Ky.; S. A. Thomas, Camden, Ind.; Geo. C. Waite, Holyoke, Mass.; Amos Benton, Dr. Bradley, P. V. Herzog and J. Bieber, St. Marys, O.; G. G. Parrott, J. M. Hussey, Wm. Hamilton and M. Nichol, Mendon, O.

## MORE NAMES

are wanted in order to make the call as effective as possible. A good-sized convention of callers will insure such a gathering as seldom has been convened in this country.

One month more will be given to receive names. All who are interested in the cause of Spiritualism, should take part in this proposed meeting, in order to protect and further its claims and demands.

It is now almost decided that the meeting shall be called. The place for holding it remains, as yet, undetermined upon. Friends, you should "rally once again," that we may regain lost ground and plant our standard far in advance of any position yet held by us. Do not permit a small body or clique to rule or dwarf the proceedings of the meeting.

Let the voice of the whole be heard. Spiritualism has right and truth on its side, therefore we must protect it. We must diffuse its teachings for the relief, instruction and uplifting of mankind from sin, ignorance and bigotry. Spiritualists, our doom is being rung as effective advocates of truth. If you wish to save, to continue our cause in usefulness in public estimation, in growth of adherents, then rally, rally to this call now or never!

## LYCEUM EXHIBITION BOOK.

I have concluded to endeavor to originate and compile a book to contain Declarations in Poetry and Prose; Dialogues in Poetry and Prose; Fairy Operas; Tableaux Vivant and Recitative; Silver Chain Recitations for a given number and for the whole school; short Farces, Burlesques, etc.

This book I intend for the use of lyceums as an assistant in getting up entertainments, anniversary exercises, etc. I wish to appeal to all our lyceums to forward me anything of this kind that they possess, of an original character. I hope our speakers and authors will also favor me with their contributions. This will be such a book as, I am sure, will be welcomed by all our lyceums and by each family of Spiritualists.

Ever for Progress, Yours, etc.,

G. W. KATES.

Cincinnati, O.

## "Fun in the Country."

The Beloit Free Press, under the above head, gives an amusing account of one of Charles H. Reed's Seances:

The other night the "Mysterious Man" was announced to display his peculiar abilities at the Free Church in Manchester. Of course, there was a full house, for the people out that way are just as apt to relish a show of that kind as Sam Goodwin or Jack Sherwood are here in the city. So everybody went, mostly, among them Milt, Everett, the Murrays, Jim Ross—in fact, "would be hard to mention one, either in Manchester or Tuttle, who did not go."

Before proceeding in the performance, a committee was selected to tie the "Man of Mystery." Upon this committee were H. J. Murray, J. M. Everett, and others. Milt was used to ropes, and hadn't any objection to giving the performer a fair sample of good, square, country tying. He tied his feet to the chair; he tied his hands, his arms, his legs, and would have tied his ears had they been a trifle longer, until the only part of his body that he could move was his head. Full twenty minutes were exhausted in this task before the committee on rope rested from their labors. An expression of satisfaction rested on Milton's dark features. In his mind's eye he already saw the discomfort of the stranger. Triumph was nigh, and the angel of Victory hovered about with the laurel wreath to crown the victor. The "Mysterious Man" ordered the light blown out, in classic phrase, desired him to "douse the glim." Immediately after the command came to illumine, and there in his chair sat the "Man" in his shirt sleeves, with the coat on the floor which he had worn while being tied, and over and around which the rope had passed. The capillary substance surmounting the heads of the committee appeared to have an upward tendency, but Everett gallantly rallied. Pulling of his own coat, he thought it might not be as easy to play tricks with that. Out went the lamp. Again was the match applied, and there, the picture of serene innocence, sat the "Mysterious Man" with Everett's coat on his person, under the ropes! There was a marked upward movement of hair this time, sure, and Milton's usually dark features were not so dark. The light was put out once more, and in five seconds' time the coat was discovered descending from the ceiling as the flickering match was applied to the lamp. This time Everett "caved" and while he carefully examined his garment, he endeavored to coax the hair on his head into a recumbent position. After some further tricks of a similar character the committee left the platform, character of them entertaining the opinion that the d— had broken his chains and had been about, while all were willing to admit they couldn't see through it.

## Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

LONDON, ENGLAND.—J. B. Dickenson writes. I have attended two seances of Mrs. Jennie Ferris Holmes, of America. My own spirit son Eugene presented himself.

ALBANY, N. Y.—Almira Teachout writes.—I feel that you are doing a good work. May God and the angels bless you, is the ardent wish of your friend.

GRANITE, COL.—Extract from a letter to A. B. Severance, M. D.—A. St. Clair writes.—I have just read your issue of the 15th, and am perfectly satisfied that you do not profess more than you can perform.

CEDAR RAPIDS, IOWA.—Lemon Irish writes. I have made arrangements to devote all my time from now on, to healing the sick and preaching the gospel to the poor.

DENVER, COL.—Orson Brooks writes.—The JOURNAL must be sustained. "Blow your trumpet with cost off and sleeves rolled up," and I for one, in my feeble way, will do what I can for you.

PRINCETOWN, MASS.—E. Paine writes.—If any of the friends happen to visit this out-of-the-way place, they will find me ready to welcome them to the best of my abilities.

WILMINGTON, OHIO.—J. J. Brown writes. We think your valuable paper is doing good, and should have a wide circulation. All who love the truth have a common interest in the spread of truth, especially the great truth of immortality.

BISHOP CREEK, CAL.—Mrs. L. Hutchinson writes.—I saw a notice of the funeral of Judge Boardman, in the JOURNAL. In him, I feel I have lost a teacher and a friend, for a time, at least; but, like the sun, gone for a night to come forth the brighter in the morning.

MANKATO, MINN.—C. H. Andrus writes.—We have had the brave and good J. L. Potter here. He gave four lectures between Christmas and New Years, which were well attended. What we need now is a first-class medium for physical manifestations, one whose influence is strong enough to enable the spirits to manifest themselves.

NEW YORK.—Wm. I. Young writes.—This free-love, or rather free-justism—for practically this is its outcome—is making sad havoc here in New York. Many a wife finds herself deserted while surrounded by numerous self-starving offspring. So also many a husband now mourns that woman is no longer the angel of the household, while his children grieve for the loss of a mother's care.

GRATTAN, MICH.—Jennie Storey writes.—Words can not express the pleasure I take in perusing the columns of the noble JOURNAL as it comes each week, so richly laden with fresh inspirations from the angelic world. Truly you have a noble mission to perform, and may the "loved ones" that have crossed to the other shore, still continue to instill into your mind those glorious truths.

DEKALB, ILL.—Mrs. Mary M. Barber writes.—I have been a seer at Modern Spiritualism. I can have patience with others, for I know by myself how they are—they can not remove the scales from their eyes themselves. There has got to be a convincing power at work to break up the darkness before them, and let in the light, before they can see the beautiful truth and purity of Spiritualism.

STAUNTON, ILL.—Isaac Ferris and Dr. A. M. Mitchell write.—We send you twenty dollars in one Past Office Order. Credit each of us with ten dollars for the dear old RELIGIO-PHILOSOPHICAL JOURNAL, and long may you live to send it to the inhabitants of earth to break upon them the bread of eternal life.

Thanks. Many of our subscribers who are years in arrears, are beginning to wake up at the alarm of trumpet blasts we are compelled to sound. Angels have promised us that they will touch the hearts of the negligent, in our behalf. We believe it.

WINCHESTER, IND.—S. A. Winchester writes. I feel happy to say that free thought is gaining very rapidly in this part of the country, and I hope the time is not far distant when I can do more for the advancement of truth than circumstances will permit me of doing at present. I will say that Mrs. Colby is doing a noble work here and other places.

CAIRO, ILL.—S. L. Ruffner writes.—I had the pleasure of being present and participating in the organization, this week, at this place, of a society which took the name of the Scientific Liberal Association. It is made up of Atheists and Spiritualists. We intend to investigate the subject of Spiritualism along with other questions of science. Prof. Denton, of Boston, is expected to give us a course of lectures next month. I may inform you more fully in regard to our association, soon.

PORTLAND, OREGON.—W. H. Chaney writes. To-night will conclude my five days' discussion with Prof. F. Campbell, President of Monmouth College. He is the first and only Christian who has ventured to meet me in a discussion of the Bible on this coast, and is generally conceded to be the champion Christian debater. It does not become me to speak of the merits of the discussion, but I learn that even the Christians feel that Prof. Campbell is only "second best."

DECATUR, IOWA.—W. D. Moore writes.—I think the better plan would be for Bro. Sanford to visit each district and organize the Spiritualist force, and take whatever they could raise for him, and on his next round they would by their united efforts be able to raise him his price. People here are willing and anxious to investigate. Many of them have been healed by one of the spiritual phenomena. They say give us the evidence. Show us your works and we are willing to believe.

BOURBON, IND.—P. Heller writes.—Our circle meets two or three times a week. Glorious manifestations come from the spirits. Last Sabbath evening great demonstrations were made at the house of Mr. Cless. Departed friends came and showed themselves to some present. Music was heard by others. A child of Mr. Cless, age about twelve, could see and point out different spirits walking about the room. Bro. Jones, we have the manifestations, and can we not now have a lecturer, such as Mr. Wilson.

KANSAS CITY, MO.—James L. Morfin writes. In this western city the gospel of humanity has many adherents, and is now being proclaimed to the listening multitude, not only by the able lecturer now with us, Mrs. M. H. Parry, but by scores of lesser lights. Captain Winslow, of your city, by the many tests of spirit presence, has done much to open the eyes of priest-ridden humanity here, and make deep inroads into the dark pit which the church theology of the past has cast its blinded votaries.

ANDOVER, OHIO.—Harriet Dayton writes.—In far-off Eastern Ohio the sunlight of Heaven has shone down! Little by little for the few past years have the angel-whisperings been heard among us, and many feasts of truth have been spread, of which we have partaken freely. These have been separated by seasons of rest until hungry souls have called for more food. But lately Robert G. Eccles has been here. May angels bless him for the good work he has done for us! He has had crowded houses, made up of all creeds and classes of our village, even amid heavy storms of snow and sleet.

MARYSVILLE, MO.—A. A. Noe writes.—The world moves. I thank to the angels for their efforts in trying to enable man to keep pace with it. One year ago not a single copy of the JOURNAL was received at this place. Now the three names I send make up a list of five, with a good prospect for more. Thus, you see, Liberal ideas are being planted here, and where the seeds of Liberal ideas are sown and take root, they never can, never will be eradicated. I hope that all Spiritualists will be true to their high and holy calling, and work in harmony with the angels that are trying to promulgate truth and eradicate the false teachings of Old Theology.

BOULDER, COL.—Joseph Wolff writes.—In-closed you will find an extract from the Boulder County (Col.) News, of Jan. 10, 1873. It tells a beautiful tale of a certain Reverend. I think it well enough to place him among your list of "unfortunates." The News failed to say that the Reverend gentleman was booted out of Cricket, (in Denver), one of the worst gambling and drinking hells in the world. I will not attempt to praise the JOURNAL. It is above any efforts of my pen in that direction.

HICKMAN MILLS, MO.—T. Scott writes.—It is with the greatest pleasure I send you inclosed three dollars for the renewal of the JOURNAL, which comes to us like an "apple of gold in a picture of silver." If my fervent desires could be realized, it would be read by every intelligent person on the face of the globe. Error has indeed taken very deep root, like our prairie grasses; but as clover will root out these when sown, so will truth eventually remove error.

BRYAN, TEX.—H. Moore writes.—We have organized a society here, although we have but few mediums. There are a few believers here in Spiritualism, but quite a number desire to investigate (which you know is equivalent to belief when they once commence to investigate) among them, a number of clergymen. We hope to obtain good results. Our mediums at present are not sufficiently developed to give satisfactory results to investigators; but we know our friends in the Summer-land will not permit our efforts to prove unavailing.

VINELAND, N. J.—J. B. Dutton writes.—Bro. Wilson, let us hear from you often. We love to read the cheering tests given by you to earth's mortals. They seem to open the windows of Heaven and bring the two worlds so near together that we seem to be in close proximity to loved ones gone before. And we love to hear now and then from your Farmer Mary, and how she is prospering on the farm while the "Gentle" One is dealing such hard and effective blows on the head of old bigotry and superstition. Bro. Kellogg has been speaking to the Spiritualists in Vineland. He is very much liked here and is doing good in the cause of humanity.

OSSEO, MINN.—H. H. Smith writes.—The church by their cry of free-love and infidelity have made us appear odious until public meetings in Minnesota can not be sustained only in a very few places, except when some new lecturer comes along, and then our gatherings are small. Our believers are either weak-kneed or very indifferent, or else it would not be so. In Minneapolis our best believers have fled back into the Unitarian or free religious ranks, because there they can go with the stigmas that would be heaped upon them did they attend the spiritual meetings, and by so doing build up the cause of the angels, which must be done if the gifts are to be increased and made what they ought to be, that spirit intelligence and power may be received as it might be. Our mediums in this State are not willing to assist in carrying on meetings right in their own vicinity, unless they are paid for every minute of their time, and yet they ask the people to employ them, and think hard if they do not. It seems to me that such mediums stand in their own light, and would do better if they, by their work, would make it more popular.

MOBILE, ALA.—W. Persons writes.—Did you ever think of the theologic idea that there must be a great First Cause for all that is in this world, and that God is the Creator of all things? Now, if he was here before he created anything, if anything he created, must it not have an end? Is it not true that there is nothing that can increase the amount of what exists in the aggregate? If one part increases another the other is diminished. If a lake be absorbed of its elements by any of the processes of nature, it being taken up by the atmosphere, so sure will it descend, if not to the original spot, somewhere else. The law of compensation exists and nothing can be lost in all the domain of the vast universe. Absorb any element and it only serves to increase other conditions. Then what use for a God. Nature takes care of herself. Matter as well as spirit always exists—always will. Not one particle of matter can be destroyed. Burn it and you find it in gases and they again are absorbed, enter into and help form other bodies which comprise the stupendous whole. I said that matter and spirit were indestructible, so is thought, the emanation of mind. Again, there is no passivity—all is motion, action; valley moves to valley; mountain moves to mountain; hilltop moves to hilltop; all earth moves.

HARRISBURG, PA.—H. Breneman writes.—It has been some time since I wrote you concerning Progressing. We hold meetings regularly every Sunday afternoon at two o'clock, in Barr's Hall. In the absence of a speaker, we read lectures and sing. After the lecture, we give an opportunity for any one to speak for, or against Spiritualism. Then we give the spirits an opportunity of speaking through the Potts Brothers, by giving tests, and spirits identifying themselves, which is very satisfactory to the audience, and makes our meetings very interesting. Now let me tell you that the spirit, Patrick Oer, (through Andrew Potts) still gives manifestations by finding money and relics buried beneath the earth's surface. Let me relate a circumstance that occurred on Christmas day. I went with Andrew to Middletown, ten miles below Harrisburg, on the line of the Pennsylvania Railroad, to visit some friends, and when returning home on our way to the depot after night, Andrew suddenly stooped down and picked up two five dollar bills frozen in the snow, and when entering the cars we found four dollars in bills lying on a seat that a lady had just left. On our way home Andrew was controlled, the spirit showing us how he controls when he takes his medium to those traveling expeditions, occasionally stopping at places only where the spirit wishes. I could give you much more that is done through this medium, but I will not do so, as it is intelligence outside of him. The money found in this way is not used by the medium, but is entirely distributed by the spirit for traveling with his medium and for charitable purposes.

CORRECTIONVILLE, IOWA.—John P. Hobbs writes.—A few struggling souls dwelling in the valleys of the Little Sioux River and its tributaries, anxious for more light and to escape the participants in the invigorating influences of angelic inspirations so comparatively abundant in these latter days through the instrumentality of media, were fortunate in securing the services of our esteemed Bro. Wilson for a course of ten lectures, which were delivered by him at Smithland, commencing Sept. 8th, 1872. He more than answered our expectations, both in the matter of tests and lectures, especially the last of the course on the subject of Diabolism, which was acknowledged by all, both skeptics and friends, to be the grandest thing of the kind they had ever listened to in the circle of their lives. Many received from the lips of our inspired brother the most striking proofs of their departed friends. To say the least the Spiritualists of this locality, so far as I have knowledge, feel justly proud of E. V. Wilson as a spiritual teacher and leader, and hope he may ever be sustained and kept in the field by the higher powers, against all opposition. And we are none the less proud to have for a career, one of our beloved RELIGIO-PHILOSOPHICAL JOURNAL, the great organ of truth and progress to all the world—never daunted, but ever fearlessly maintaining its reputation for truth, honesty and fidelity to the cause to which its columns are mainly devoted; and may its visits, like angel ministrations, never cease to beautify and make happy our earthly homes and lives. There is another item which I should like to add at this time in reference to Palmer Rogers. I was made vividly conscious on one occasion not long since, of a spirit presence, it occurring after I had retired for the night. One arm being extended and uncovered, I was awakened by very palpable taps on it. Hardly had I recovered from this startling sensation when a dulcimer which rested on a table and which was closed and securely fastened, gave forth sounds, carrying the impression that this spiritual dev is a patron of the arts, and music is his especial delight. Distinct raps on a bureau which stood in one corner of the room, then drew my attention; but pretty soon the spirit, not satisfied with these slight demonstrations of his presence, proceeded to an adjoining room, as I then heard the well-known tones of friend Rogers' Indian control, and I was made vividly conscious on one occasion not long since, of a spirit presence, it occurring after I had retired for the night. One arm being extended and uncovered, I was awakened by very palpable taps on it. 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## MODERN SPIRITUALISM.

PROPOSITION: Resolved, That man lives after the death of the body in a conscious state, and communicates with the inhabitants of earth.

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Negative. T. H. DUNN.

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Price: 50 cents. Postage 2 cents. For sale wholesale and retail at the office of this paper.

## RAILROAD TIME-TABLE.

## Arrival and Departure of Trains.

## SUMMER ARRANGEMENT.

## CHICAGO, BURLINGTON &amp; QUINCY.

Depots—Foot of Lake street, Indiana avenue and Sixteenth street, and Canal and Sixteenth streets. Ticket office in Briggs House, and at depots.

Leave.	Arrive.
7:30 a.m. Pacific Express.	4:15 p.m.
10:15 a.m. Pacific Express.	8:15 p.m.
10:15 a.m. Rock Island Express.	8:15 p.m.
3:15 p.m. Forrester Passenger.	3:15 p.m.
3:15 p.m. Gasburg Passenger.	8:10 p.m.
4:30 p.m. Mendota and Ottawa Pass.	9:35 a.m.
5:30 p.m. Aurora Passenger.	8:30 a.m.
1:00 p.m. Aurora Passenger, Sunday.	8:35 a.m.
10:00 p.m. Pacific Night Express.	7:00 a.m.

ACCOMMODATION.  
11:00 a.m. Downer's Grove. 7:45 p.m.  
1:45 p.m. Downer's Grove. 8:15 p.m.  
6:15 p.m. Downer's Grove. 7:15 a.m.  
6:35 a.m. Riverside and Hillside. 9:05 a.m.  
Ex. Saturdays. Ex. Sundays. Ex. Mondays.

## CHICAGO &amp; NORTHWESTERN.

Ticket office, 31 West Madison street.

Depot, corner of Wells and Kinzie streets.

Leave.	Arrive.
10:30 a.m. Pacific Express.	3:45 p.m.
4:30 a.m. Sleeping Accommodation.	11:00 a.m.
5:15 p.m. St. Charles and Elgin Acc'n.	8:45 a.m.
10:30 p.m. Omaha Night Mail.	7:30 a.m.

Depot, corner Wells and Kinzie streets.

Leave.	Arrive.
9:15 a.m. Freeport and Dubuque Pass.	3:20 p.m.
5:30 p.m. Junction Passenger.	8:15 a.m.
1:00 p.m. Junction Passenger.	6:45 p.m.
4:15 p.m. Rockford Passenger.	11:45 p.m.
6:10 p.m. Lombard Accommodation.	6:50 a.m.
9:15 p.m. Freeport and Dubuque Pass.	7:00 a.m.

A Sunday passenger train will leave Junction at 8:45 a.m. arriving at Chicago at 10:15 a.m. Returning, will leave Chicago at 1:15.

## MILWAUKEE DIVISION.

Depot, corner of Canal and Kinzie streets.

Leave.	Arrive.
8:00 a.m. Milwaukee Express.	10:10 a.m.
9:45 a.m. Day Express.	4:00 p.m.
11:45 a.m. Evanston Passenger.	1:55 p.m.
1:00 p.m. Highland Park Acc'n.	3:40 p.m.
4:10 p.m. Kenosha Acc'n.	8:40 a.m.
5:00 p.m. Afternoon Express.	7:40 p.m.
5:30 p.m. Waukegan Passenger.	8:25 a.m.
6:20 p.m. Waukegan Passenger.	7:55 a.m.
9:00 p.m. Highland Park Passenger.	6:30 a.m.
11:00 p.m. Milwaukee Night Pass.	6:30 a.m.

WISCONSIN DIVISION.

Depot, corner Canal and Kinzie streets.

Leave.	Arrive.
9:00 a.m. Barringer Passenger.	5:10 p.m.
10:30 a.m. St. Paul and Green Bay Ex.	7:15 p.m.
3:30 p.m. Watertown and Beloit Pass.	11:30 a.m.
9:00 p.m. St. Paul and Green Bay Ex.	5:20 a.m.
4:45 p.m. Woodstock Accommodation.	10:30 a.m.
6:15 p.m. Barrington Accommodation.	7:45 a.m.

Ex. Saturdays. Ex. Sundays. Ex. Mondays.

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Leave. Arrive.

Leave.	Arrive.
9:15 a.m. St. Louis and Springfield.	8:0



## Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different county places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

### From Lexington, Kentucky.

Readers of the Frontier Department, we present you this week with the following account of our debut, in the ancient and conservative city of Lexington, Ky. Lexington is a Railroad centre, county seat of Fayette county, situated in the centre or near the centre of the State. Fayette county is bounded by Madison, Jessamine, Scott and Bourbon counties, which, taken together, form the famous Blue Grass region, claimed as the most fertile and productive district in America—noted for its wealth, liberality, expensive elegance of its people, the beauty and fashion of its ladies, its agricultural importance, and its splendid thoroughbred and blood stock of all kinds, unsurpassed in quality by any country in the world! The leading newspapers are the *Daily Press*, and the *Weekly Statesman* and *Observer*. There are four national banks and three private ones in the city. Its manufacturing interests are three woolen mills, three flouring mills, seven manufactories of bagging, five carriage factories, one rope factory, one foundry, one cotton mill, besides many others of a more local character, and of less importance. The best hotels, are the Phoenix (at which we dined yesterday sumptuously—had an introduction to mine host, Gen. Robinson, who knows how to keep a hotel), the St. Nicholas (on the European plan), Southern, and Fayette.

The population of Lexington is put down in the census at 14,800. This region has become classic from its associations with the Clays, the Boones, Breckinridges and other notables in the history of Kentucky.

From what we have seen of Lexington and its people, we are favorably impressed with their kindly natures, generous hospitality and intelligence.

Our audience last night was a thinking one, and such a one as we love to speak before. The field here is a rich one, and open to the acceptance of the truths of Spiritualism.

There must, however, be no nonsense, cant or hypocrisy preached here. The speaker and medium must be prepared to do battle with intellectual giants.

Last night, Jan. 16th inst., we gave nine tests of marked and startling character. To Mr. H., we delineated his character, and then mentioned four dates in his life's history, giving incident and details, all of which were approved save one. We then stated, "Ladies and Gentlemen, we frankly confess to you, that we have been posted in regard to this man's history. The parties posting us are two spirits now with him—one a female who died long ago when a little girl—she is now a full grown woman, clothed in a loose garment down to the feet. She is a brunette in complexion, dark eyes, very dark glossy hair, features oval, hair full and hanging loose over her shoulders. This woman is your sister. The other spirit is a man, and we believe he is your father or belongs to your father's family. He is tall, of commanding appearance, and unlike you in every respect—he is fair, has gray hair, is clean shaven, forehead high and full, and was seventy-five or eighty years old when he left the form."

"I am in your hands, Sir, and you are to prove or disprove this statement. We close the door behind us cutting off every avenue of retreat. What we have stated is true or false? What say you?"

Mr. H. replied: "So far as my character as a man may be concerned, I shall leave the people that know me to decide. In regard to historical events in my life, you have reported them very correctly—save in this statement of eight years ago—that I do not identify."

Mr. J. B. Sandusky arose and said, "I have known this man from his boyhood up to the present, and I could not have read him as correctly as Mr. W. has done this evening."

We then asked him, "What about your sister?"

"I had a sister who died, a young girl, of cholera, in 1833. I was quite young at the time, and only remember her as a little girl, hence could not testify of her clearly from memory. I do not identify the man."

"Will you describe your father?"

"Yes; my father was six feet one in height, of a commanding appearance, and fair of complexion—had grey hair, and at his death wore a long full grey beard. He died between seventy and eighty years of age, and has been dead about eight years."

"Had your father worn this beard all his life?"

"No; only a few years before his death."

Several gentlemen confirmed the accuracy of our description of the father of Mr. H., minus the beard.

We then turned to Mr. W. saying, "We see by you, and between you and the gentleman sitting on your right, a young woman" fully describing her. "It is our opinion she is your daughter. She does not say so. It is only our opinion—have you buried a daughter?"

"No; I have never buried a daughter."

"Do you identify this spirit woman as one that you know?"

"No; I do not."

Turning to the other man on his right, "Do you identify this spirit woman?"

"Yes; you have described my daughter who died some four years ago, as correctly as I could have done."

To Mrs. Dr. S. we said, "When fifteen years old, in your sixteenth year, in October, you resolved on a conclusion—that conclusion has affected your whole life, and it was—'If I can not have the whole confidence of every friend, relative or companion, I want none of it; further, that conclusion then at the age referred to, not only affected you, but another, causing you to throw overboard the acquaintance and friendship of one, a man every way your equal in life, you detecting this trait of withholding his confidence from you." The lady answered, "You are correct, exceedingly so; and I was thinking of the time, the party and conclusion as you spoke them."

We then stated, "Ladies and gentlemen, there is here to-night a man from spirit-life—he is tall and of commanding appearance; he was a professional man of extraordinary ability, an attorney by profession, and stood here in this position—the thumb of his left hand in his waistcoat, thus balancing his weight on his right foot, the left slightly advanced, his right hand hanging at ease, his chest slightly thrown forward, head a little to the left and thrown back, age about fifty, his hair dark grey, has side whiskers, his face and form evinces dissipation of which we believe he died some fourteen years ago. He was an able and eloquent man. He identifies these two men on my left, and knew those parties setting before me, and then steps over to this old man, lays his right

hand on his shoulder familiarly, saying, 'Old friend, does this shake your skepticism in regard to Spiritualism?'"

"Yes, it does," said the man.

"Did you know the man," we asked?

"Yes, I did."

Then many said it is Tom. Marshal, and all were exceedingly surprised. Thus we have opened the ball and intend to keep it rolling on and on until the victory is won.

E. V. Wilson's Appointments for February

We will speak in Philadelphia, Sunday and Monday evenings, the 2d, 3d, 9th, 10th, 16th, 17th, 23d, 24th, twelve lectures; in Wheeling, W. Va., on the evenings of Tuesday, Wednesday, Thursday and Friday, the 4th, 5th, 6th and 7th of Feb.; in West Chester, Pa., on the evenings of Tuesday, Wednesday, Thursday and Friday, Feb., 11th, 12th, 13th and 14th, four lectures; on the evenings of Tuesday, Wednesday, Thursday and Friday, the 18th, 19th, 20th and 21st of Feb., we will lecture at Rogers Ford, Pa. That Orthodox clergyman who has expressed a determination to call to account the first man or woman who dare deliver a lecture on Spiritualism in this place, will please observe—we will dare, and shall hold ourselves ready to account for what we do.

On Tuesday and Wednesday, Feb. 25th and 26th, we will speak in York, Pa.—two lectures. The friends of Spiritualism in the above places will arrange for our coming as per our letters. Let us have truth, "and the truth shall make us free."

To those of our subscribers who have not received their paper, we wish to state that our letters dated Oct. 21st and 27th, containing thirty-five names never reached our office in Chicago. We have, however, attended to the matter and all are in receipt of their papers before this.

### Tobacco Antidote.

BRO. S. S. JONES: I see you advertise for agents to sell Mrs. Robinson's Tobacco Antidote. I want to know your terms to agents. I tried it lately, and it cured me. I only desire to sell here at home—so if you wish me to act as agent, please give me your terms.

A. E. Cram, P. M.  
Rivers Grove, Iowa. Jan. 20th, 1873.

We are daily in receipt of many letters inquiring terms to local and traveling agents, for Mrs. A. H. Robinson's Tobacco Antidote.

We reply thus publicly to your inquiry, as it will answer the questions to all who wish to become agents and save writing.

The Antidote sells always at two dollars a box, and one box is sufficient to cure any one of the habit of using tobacco, when directions are strictly followed, without the least deleterious effects.

We furnish it at wholesale to agents for twelve dollars per dozen, in not less than one dozen packages. Keep no open accounts with anybody—strictly cash business. Address, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Illinois.

\$5 to \$20 per day! Agents wanted! All classes of working people, young or old, men or women, who are tired of work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. S. Simon & Co., Portland, Maine.

FIRST SOCIETY OF SPIRITUALISTS.  
Services at 10:30 A. M. and 7:30 P. M., at 99 West Randolph St. LYMAN C. HOWE speaker. Children's Progressive Lyceum 11:30 A. M. Sea's free.

THE MAGNETIC TREATMENT.  
SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

DRUNKARD STOP! Your wife, children, friends and the angels cry stop! Dr. Boers has cured thousands with a remedy given him through Spirit aid. It can be given without the knowledge of the patient, if desired. Sent to address for \$3.00. Send for circular of conclusive evidence. Address the General Agent, G. G. Mead, Zumbrota, Minnesota. v13n1016

TREES! TREES! TREES!!

Some eight years since, travelling in cold regions witnessing the great want and desire for fruit, and the expense and disappointment in trying to raise the common apple, and believing Providence had made simple provision, and that variety of fruit could be found adapted to such localities, and noticing the crab apple flourished and fruited in all sections and conditions we saw it only necessary to get valuable varieties of fruit of that species of tree to obtain the desired object. And after much effort we have obtained several varieties of great beauty and excellence, much preferred to the apple for sauce, pies, cooking, drying and cider, and some valuable to eat from the hand, and one sweet, superior for baking. None need pairing for drying or cooking in any shape.

Not only is the crab a great acquisition to cold climates, but New England and the older States where the apple is fast failing, may find them equally valuable both for fruit and stocks. But we do not recommend for stocks the slow growing, common Librarian. We have some varieties, much more vigorous growers than the apple, being as large at five years as the apple at nine or ten. They grow tall, fruit the second year, and numbers to whom we have sold in lots have gathered a barrel each, from trees only five years planted, which sold in Boston, at TEN DOLLARS A BARREL, giving them \$7.50 EACH TREE, net. Mr. L. D. Herrick, of Randolph, Vt., under date of Nov. 19th, 1872, says in reference to the fruit of crab trees purchased of us, and planted three last Spring: "I gathered last Fall from the 380 trees 43 barrels. 29 I sent to Boston, which sold for \$172, the one barrel Hyslop (see too ripe) sold for only \$12, from the remainder I made five barrels of cider. If I had had then the experience in shipping fruit I now have, I would have received from one third to one half more than I did."

The following is from one of our most respected citizens, a large and successful fruit grower:

E. SHARP & SON: You inquire how I succeeded with the crab trees I bought of you four years ago. Some years past I grafted it entire to choice kinds of apples. I sold over 40 dollars worth of fruit.

LaSalle, Niagara Co., N. Y., May, 2nd, 1872. A. M. Chesbrough. His experience induced him to purchase of us last Spring 300 more of the same kind.

We sent our fruit to Boston last Fall. One variety we sold at \$16.66 and the other at \$10 a barrel.

Value as stocks.—The Wisconsin Horticultural Society strongly recommended them as stocks for the apple. A correspondent of the Country Gentleman writing from Farmington, Maine, states the following:

"It is claimed for this method that the trees are hardier, more vigorous and come into bearing the second year. I, myself, last autumn, visited an orchard of 400 trees thus treated nine years old, which yielded the past season 230 barrels of very fine fruit."

A gentleman from Pennsylvania, started us lately, that his father planted a crab orchard, and some years past grafted it entire to choice kinds of apples, that it commenced bearing the second year, and although other orchards in the vicinity had failed of fruiting, that had been abundantly every year, and had made a vigorous growth, and was now the most valuable orchard in that part. And should New England and other parts where the apple is failing, resort to the crab (which is the parent of the apple) for stocks, they might probably have fruit as abundant as in years past.

WE HAVE FOR SALE A GENERAL ASSORTMENT OF NURSERY STOCK, AND OVER A MILLION TREES OF APPLE AND CRAB OF DIFFERENT VARIETIES, ADAPTED TO ALL LOCALITIES, FROM ONE TO FIVE YEARS GROWTH.

The senior partner having seen over eighty years of active life, it is intended to close our business, and we shall sell at very reasonable prices. Should individuals or neighbors join and order 300 or more, they will be furnished much below the retail prices. They can be boxed and sent to any railroad depot ordered.

E. SHARP & SON  
Lockport, N. Y., Jan. 15th, 1873.  
v13n1018

## CITIZENS' PETITION

To the Honorable United States Senate and House of Representatives in Congress Assembled:

The undersigned citizens of the United States deeply realizing the importance of improving the facilities and safety in transmitting small sums of money through the mails, do respectfully but most urgently solicit your attention and action in the premises.

From our experience and information upon the subject we do verily believe that many hundreds of thousands of dollars are annually purloined from letters by officials who have the handling of the United States mails. It has become a burthen and a source of annoyance which we are unwilling longer to endure. We know that the remedy for the evil is simple, and justice demands a prompt adoption of a measure which will remedy it in every post-office throughout the United States.

Millions of dollars are transmitted in small sums every year by people in moderate circumstances for newspaper subscriptions, books, small articles of merchandise, and other purposes too numerous to mention; a considerable per cent. of which never reaches its legitimate destination. A revenue in these cases is paid to the Government, and yet there is no equivalent rendered.

The Postal Money Order System, so far as it extends, is a safe and convenient mode of transmitting money through the mails, but the tariff of expenses, on small sums, is too high.

The Registry System is expensive and unsafe. It is not what the people require.

We most urgently ask your honorable body to speedily take this subject under consideration, and to extend the Money Order System to every post-office in the United States, with such a low rate of expense as shall be equitable and just toward the people, and as in duty bound, etc.

Cut the Foregoing Petition Out, and get every person over the age of twenty-one years, to sign the same and forward it to your Senator or Representative in Congress.

This is a matter that interests every newspaper publisher, as well as every citizen in the United States. Will all newspaper editors publish this, or something similar, at once, and request their readers everywhere, to cut out and circulate the same and forward to their respective members of Congress and Senators? Let us move together and secure a redress for the wrongs we are all suffering.

### PROGRESSIVE Harmonial Community

Has been chartered, according to the Laws of the State of Iowa founded on the principles of the *Harmonical Philosophy*, where there will be chance for all persons to develop the higher faculties of their nature and to secure all the comforts of material life, with the least possible labor. A good medium and also a good cook particularly required. For particulars, address with stamp, for return posts c.

G. W. GORE, Lamaille, Marshall Co., Iowa.  
v13n164t

### The Progressive Community!

Is located near Cedarvale, P. O. HOWARD CO., KANSAS; it is free from debt and has 300 acres of choice land. The founders started the community nearly two years ago, have such improvements as are necessary for a comfortable living, and now the Co-operation of KANSAS COMMUNITARIANS wanted for the BETTER REALIZATION of a true home based on EQUALITY, FRATERNITY and LIBERTY. For particulars Address Wm. FREY.  
v13n14

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Is located near Buffalo, Dallas Co., Mo., where it has 500 acres of good prairie and wood land, on which its members all live and work together, giving all their property and labor for their mutual assistance and support. No interference is made with the religion or marriage of the members; but equal rights are allowed to all, both men and women, in its business affairs. A few more members can now be received. "THE COMMUNITARIAN," its monthly paper, will be sent free to all desiring further information. Address Alexander Longley, Buffalo, Dallas Co., Mo.

### Talks To My Patients

Hints on Getting Well and Keeping Well.  
BY MRS. R. B. GLEASON, M.D.

The author says, "I do not write for the public or 'the profession'" but for the friends who want Hydropathic and Hygienic hints to help them meet their home duties. The book is not intended to do away with doctors, but to aid the young wife when there is no experienced mother or nurse at hand, to advise in emergencies, or to guide in those matters with which woman's life is so replete. The book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions how to relieve pain or better still, how to avoid it.

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\*For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street and 5th Ave., Chicago.

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—X—

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—X—

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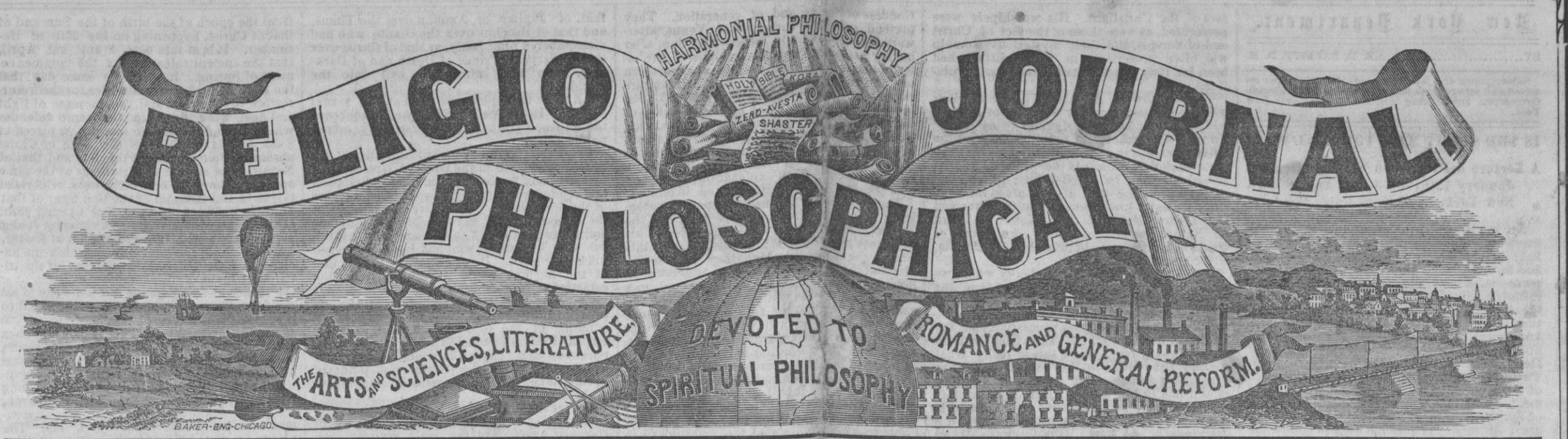
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XIII. CHICAGO, FEBRUARY 16, 1873. NO. 22.

**Original Poetry.**

**MEMORIAL POEM.**

Dedicated to the memory of J. P. Averill.

Brother, we miss thee! Assembled here,  
Are many who loved, and held thee dear;  
Yet thou art gone, and now we know  
How much you were to us below.

How much thy presence lent to bless  
The sad bereaved, in their loneliness;  
Thy words of comfort sweet to hear  
Like dew-drops bright, our souls to cheer.

Brother, we miss thy smiling face,  
Where kindness, we could ever trace,  
Where peace and joy both did combine,  
Good-will to all, to all mankind.

Brother we miss thee, from the chair  
The duties thou didst often share;  
As oft together we have met  
Thy labors kind we will not forget.

Dear sunny, trusting, hopeful heart,  
Most faithful friend, when called to part  
'Twas hard to feel that ne'er again  
Would thy voice be heard by mortal men.

And you are missed, so much, at home,  
Thy loving wife does sadly mourn,  
Thy children weep, and wonder why  
Their parent dear, was called to die.

To die, I said; ah! no. I surely feel,  
He is not gone, but with us still.  
Just now, it seemed, he gently said  
Weep not, dear sister, "I am not dead."

"I am not dead, but with you still,  
To work and toil as I ever will;  
In spirit freed from toil and pain  
O, wish me not back to earth again."

—L. E. BAILEY.

**A MOST SEARCHING ANALYSIS.**

**A Lecture Overwhelming in its Facts, Arguments and Conclusions, by T. B. Taylor, A. M., M. D., Delivered in Constitution Hall, Topeka, Kansas, Sunday Evening, Dec. 22, 1872.**

(Published by request, with the hope that, by giving a wider circulation, it may accomplish a greater amount of good.)

LADIES AND GENTLEMEN:—I purpose in this lecture to discuss the following proposition, viz: Since the facts of science clearly disprove the claims of theology, and thereby undermine the faith of the world in the claims of the church, do not the facts of spiritual phenomena rise up in majesty as the only hope of the world?

In the statement of this subject an important proposition is assumed to be true—viz., that the facts of science disprove the claims of theology, and thereby undermine the faith of the world in the claims of the church.

Let us now inquire whether this assumption is true or not. If we find it to be true then the last, or second proposition in the form of an inquiry stands self-vindicated—viz: the facts of spiritual phenomena rise up grandly as the only hope of the world! But what of theology and science? First, let us inquire what theology claims. Theology claims, first, that about six thousand years ago the Almighty by the fiat of his will and power, spoke the world from naught; that is, out of nothing God created the physical world with its oceans, seas, lakes, rivers, mountains and plains.

The facts of science disprove this theory, and assert that in place of a special act of creation, the material world as to its oceans, seas, lakes, rivers, mountains and plains, is simply the result of a well known law, called the law of development; that the materials of which the earth is composed to-day, were once only floating "star-dust," or "fire mist," that in its outspread, expanded form it occupied space many million times larger than the space now occupied by the earth and its attendant atmosphere; that though the process of condensation by cooling the size and shape of the earth was formed; that this was done in accordance with natural law, and not by any special act upon the part of God or any one else. Now, as I have many things to say to you to-night on this subject, it will take up too much time for me to quote from science the argument proving the truth of this first proposition; so I will be content and trust that the most of you will concur in it, with referring you to a few of the different authors who have written on this subject, and trust, that if you distrust me or my statements, you will get these authors and read them for yourself—such, for example, as the "Testimony of the Rocks," and the "Footprints of the Creator," by Hugh Miller, the greatest geologist that Great Britain ever produced, but one who unfortunately killed himself, because he could not harmonize the facts of geological science with the statements of Genesis,—Dr. Hitchcock, one of the ablest geologists of the United States, and a strong church man of the Orthodox school,—Dr. Alexander Winchell in his "Sketches of Creation," a Methodist man of great learning, Prof. of Geology and Zoology in the University of Michigan, and a man that dares to think for himself and to denounce sectarian bigotry,—Professor Lyle, one of the foremost scientists of the world,—Professor Denton, in his work entitled "History of our Planet," and so on—the truth is, you can't go amiss—take up any scientific work you please on the subject of geology of modern date, and you will see that the truth of my proposition is sustained.

If, therefore, the world was originally

formed from "fire mist," or "star dust," the age of the world is immeasurably greater than theology makes it. Instead of being only six thousand years old, it is known, by deduction, to have existed more than six hundred million of years. This same list of authors are authority upon the antiquity of the earth as well as the process of its construction.

Secondly, Theology holds, that, after God had formed and fashioned the world as to its physical contour, he worked at its surface for four or five days, producing the vegetable and animal kingdoms, and he then and there finished the world of vegetable and animal life as we now see them. But the facts of science show that in place of this being true, millions on millions of ages elapsed between the appearance of different forms of life on the earth, and that there is a connecting link between every preceding and succeeding production of animal life, thereby showing that these great periods of what are called creations, are only evolutions in the great process of physical development—the mollusk, the vertebrate, the mammal, etc. Then, instead of the Almighty tinkering round on the surface of this little earth for four or five days at a period of six thousand years ago, making moss, grass, flags, plants, shrubs and trees, from the little scrub oak to the giants of a California forest, a hundred feet in circumference, and making animalculæ a thousand of which can swim in a single drop of water, making gnats, mosquitos, gallinippers, snails, insects, worms, lizards, snakes, crocodiles, whales, leviathans, all sea monsters, fishes of a thousand kinds, beasts of burden and of prey almost without number, and birds, from the sweet little humming-bird up, in size to the South American condor,—science proves that all these are simply the result of development in the long rolling ages of the past!

Thirdly, Theology teaches that, "By one man's transgression, sin entered into the world and death by sin." Now, that "one man" was Adam, who, according to theology and the Bible lived not more than six thousand years ago, and that it was his sin that brought death into the world. But the facts of science prove that death was in this world millions of years before Adam is said to have been made. This is a proposition too self-evident to even admit of an argument. We are not inclined to adopt the old Latin axiom: *Falsus in uno falsus in omnibus*; yet we might with propriety, when applied to the "dogmas of old theology, for reason, common sense and the facts of science, prove them to be false in fact and in form. But I now approach one point on which I wish to be a little more specific, a little more definite, as on this point turns every vital question connected with the whole theory of what is called the Christian theology.

For the moment I declare to you I dread to make the argument that is in my mind, for it must sweep out of existence every trace of that systematic theology on which mankind, under the Christian system have retired for hope of salvation for eternal life, and if I had not that which is true, philosophical, reasonable, and ennobling to present to you in its stead, I should feel content to hide this argument in my own bosom, and let the world go on in ignorance upon this point; for, if in such a case as this, "Ignorance is bliss, it would be folly to be wise."

But while this argument, drawn from the facts of science, knocks the last prop from under the whole system of dogmatic theology, and leaves man for a moment "without God and without hope in the world," yet while I thus demolish with the one hand, with the other, I can with absolute assurance, hold out to him the glorious facts of continued life after death, and the goodly heritage of immortal man. The point that I refer to now is the antiquity of man and his primal, moral and social condition.

Professor Mudge, following in the footsteps of Lyle, Broca, Florens, Morlot, Thomsen, Perthes, Lum, Denton and many other geologists and archaeologists, proved to us the other night in his great lecture at Costa's opera hall, that man has existed on this planet at least one hundred thousand years, and that he has come up through a long succession of changes, from the lowest and most savage and brutal origin, to where he now stands \* \* \* upon the Alps and on the Appenines and with the thunders talk; where

"He lays his hand upon the ocean's mane,  
And plays familiar with his hoary locks."

The Bible, on which is based the theology of the world of Christendom, tells us that about six thousand years ago, God, by special act, created man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, and God pronounced him "good and very good." And the painters brush and the pencil of the artist; the voice of song, rhetoric and poetry, have been brought into requisition in order to prove the glory and grandeur of that creation and the perfection of the last piece of workmanship performed by the Almighty—the "creation of man in his own image."

Man having been created perfect, pure and holy—to prove how recent it was that this act was performed, the genealogy of the whole human race is given from Adam to Moses, from Moses to the captivity, and from the captivity to Christ, showing that the time which has elapsed since the creation and fall of man for whom Jesus Christ died, is really less than six thousand years. Some deny the chronology of the Bible as to its inspiration, so do I; but it is on a par with all the rest.

Now, the argument is this: Theology tells of a man who was created less than six thousand years ago, who was the federal head of all mankind; of the original pair from whom sprung all the races of men that now are, or

ever have been on the earth; that original pair fell from a state of moral, intellectual and physical perfection, and that four thousand years after, Jesus of Nazareth was born into the world, begotten contrary to the known laws of physiology and generation—half God and half man—that he should die to redeem the world thus fallen in our federal head, Adam, the first man.

Now what do the facts of science prove, especially those of geology and archaeology? They prove but too plainly that the whole story of man's creation and fall as given in Genesis is a mere myth. And this being true, it proves also that the theory of redemption by Jesus Christ, is also a mere myth. The latter is based on the former, and just as surely as one comes down the other must fall also. Then down comes the only hope of the world with a crash, as that hope has been taught by the Christian theology of the past and present. But, thank God, if the facts of science do prove theology false, they prove nature true and out of nature evolve a system of facts that demonstrate the immortality and endless progression of man.

Now, in justice to myself and this subject, I must go back a little and lay before you a few facts relative to the antiquity of man and his moral, physical and mental condition, for we would soon deal in abstract declarations, without a show of facts, as too many do. Theology says that he, man, was "perfect" in the long gone ages of the past. Science says: "It is a lie." What are the evidences?

First, The gradual improvement in domestic utensils and the weapons found associated with man in his pre-historic existence, all speak in trumpet tones of his antiquity and inferior and savage condition, the more so, the farther back toward the origin of our race we go.

Second, In the pre-historic man, science finds three distinct epochs: the stone, the bronze, and the iron age. The thorough examination of the pre-historic man, by antiquarians, also the Kitchen-middens, etc.—all agree that the following representations of the geologic history of those times are true: First, That the greater portion of the Baltic region was once inhabited by a race of men entirely destitute of any knowledge of metals and used only stone and flint out of which their utensils and weapons were formed; that this race was cotemporary with the cave bear, and other extinct animals. So far as yet discovered, they dwelt exclusively on the shores of the Baltic, along the rivers, fords and fresh water lakes of the Scandinavian North. They were succeeded by a race which knew the use of metals, and understood the art of compounding copper and tin in the right proportion to produce the resultant "bronze" of which their peaceful and warlike implements were made. This bronze age overlies the stone age in many places in Europe, thereby showing a gradual development and growth in knowledge of the proceeding age into a perfect knowledge of bronze.

Third, The iron age brings us down to the time of the historical races which were comparatively of brief duration. These characteristics we are told, are common to all Europe. In various places on the face of the earth, the same wonderful facts exist relative to the great antiquity of man and his most humble position in the scale of intelligence.

The stone age dates back from twenty to forty thousand, and even as some think, one hundred thousand years, and who can tell the lapse of ages that fled away before he knew the use of stone. The oldest fossils all proclaim the same fact. The Gibraltar Skulls, the Neander, that cranium, the nautilus jaw—all prove man's great antiquity, and his savage condition.

Some remains have, with difficulty, been recognized as belonging to humanity. The thickness of the skull nearly an inch, a lack of prominence of the chin, low retreating forehead—heavy behind the ears; small, deep, sunken eyes; small fine out teeth—all proclaim him but few removes from the savage brute.

The following paragraphs are from Dyer D. Lum, author of the "Early Social Life of Man." Speaking of the races of men of the same period to which we are calling attention, he says:

"Let us attempt to picture to our imagination the personelle of a group of cave-dwellers in the early period of the stone age, while as yet all Switzerland was locked in the icy embrace of glacial seas not yet melted by the drying up of the African Sea, now known as the Great Desert of Sahara. The rivers ran a hundred and fifty feet higher than they do today, and the entire fauna and flora differed widely from the present epoch."

"We see a group of wild and ferocious-looking men with small heads, retreating, triangular foreheads; eyes deeply set under enormous protruding eyebrows, and bognathous jaws. Their long arms swing listlessly in front, and walk with a stooping gait. Their angular heads are covered with a mass of tangled and snaky locks of hair falling over their faces in wild confusion, and their dark faces exhibit but a slight quantity of beard. They are entirely destitute of clothing, yet protected from the inclemency of the cold by a thick coat of coarse hair covering the entire body. Their skulls averaging from one half to three quarters of an inch in thickness, enable them to survive many a blow that would crush the skull of a modern savage like an eggshell."

Let us follow them on one of their piratical excursions, when driven by hunger, to penetrate the skirts of the pathless forests, in search of food for themselves and their young, armed with sticks of hard wood obtained from uprooted trees, by burning them off at the right length, or by cutting them off with sharp stones, and with a "sling shot" made by attach-

ing a heavy stone to the end of a stick, and fastening it there with strips of hide-sinews, or twists of grass, they sallied forth on their expedition. \* \* \*

They penetrate the forest, and soon the track of the great cave-bear is discovered, and our hunters are on the alert for his appearance. The gigantic beast turns upon his piny assailants with angry roar, as if to crush them for their presumption, but no fear or quaking meets his eye, but an equal readiness for the fray. The foremost savage, with dexterous movement, swiftly dodges the furious onslaught, and at the same time delivers his blow with unflinching accuracy; the blows of the others follow with rapidity, and he is doomed to fall eventually before their prowess. The bear is but a brute, and a clumsy one at that, and can depend only on his brute force or strength, while his conquerors, however low in development and savage and brutal by nature, are still human, and are actuated by mind far superior to that of the *Ursus Spelæus*, and possessed with a knowledge of their superiority, which render success certain.

"The body of the huge beast is hewn and hacked in pieces with their stone implements, until fragments can be torn from it by the eager contestants, who plunge their hands into the bleeding carcass, and with blow of axe and strength of muscle, snap its huge bones asunder, and tear out the reeking portion upon which their jaws are immediately fastened. They gorge themselves with its quivering flesh, the blood of the beast matting itself in disgusting clots in their beards and on their persons. Filled to satisfy, they gather up the remains of the carcass to carry back to the cave where their women and children await their return."

Now, if these facts and deductions of science are true, how are you Mr. and Mrs. Adam, in the glory and perfection of Eden's bower. Need I say, if these facts and deductions are true—rather should I not say, these facts and deductions are the reliable theory of an Editor of a prominent State Journal like was before the rising sun.

I might continue these researches almost indefinitely, but time forbids. There is no true scientific mind to-day but what knows full well, that the whole theory of Christian Theology is false from Alpha to Omega; so that scientists who were formerly believers in the Bible and the Christian religion, have been driven by the facts of their own profession, to abandon the whole theory as utterly false—the merest fables. And there are many of them in person, who stand hopeless and forlorn, so far as another life is concerned. This is not only true of scientists themselves, but of the millions who read the facts and deductions of science.

What is to be the hope of these millions, thus cast out "into outer darkness?" I answer, nothing but the facts of another and higher science will ever throw one hope of light across the soul or mind of this large and increasing number of our race to-day. The facts of spiritual phenomena alone can save them! It is coming to be the only hope of the world. It has already saved its millions. Professor Hare, R. D. Owen, the Halls, Denton, etc., and last though not least, it has saved me!

I now wish to call your attention to a few facts that I glean from the San Francisco Herald and the Catholic Guardian, also published in California. Let the editor of the Chronicle attest his authority for the phenomena presented. Hear him:

"We are about to relate a series of events which have recently happened in this city, so marvelous in character that the most credulous might well withhold their belief, were not every circumstance substantiated by unimpeachable witnesses. Our authorities for the statements we are about to make, are Rev. Father Manogue, Rev. Father Nulty, J. C. Masel, Mrs. Masel, Agnes McDonough and John McDonough, all of whom witnessed a part or the whole of the occurrences in question. The strange manifestations were also observed by Rev. Father Clark, and Rev. Father Haupt, of Gold Hill, Rev. Father Tormy, of Carson, Michael Lynch, Mr. Seffern, and others; but we have not thought it necessary to consult any of these, as it would only be accumulating additional proofs upon testimony already entirely satisfactory. There can be no doubt of the absolute truth of every statement we are about to make. We will mention that all the parties whom we consulted, at first questioned the propriety of publishing an account of the wonderful affair; and it was only upon representation that it had already become the town talk, and that it was better the public should receive a correct and authentic version, than they reluctantly consented to its appearing in print, and furnished us with the full particulars."

A synopsis of the "events" referred to in the foregoing extract is this: One McDonough, of Virginia City, Nevada, had died of dropsy six years ago, but now in actual form appears to, and talks with, his daughter Agnes, for six days; makes the traps on furniture, the wall, etc. The following is the spirit-man's account of himself, as attested by the clergy and other witnesses named:

"While single words spoken by the apparition could be understood by all, his longer sentences were a confused sound, intelligible to Agnes alone. She says the words appeared to be spoken in her ear, and were as plain to her as the ordinary speech of persons in conversation. The spirit proceeded to tell her that he had been judged by Jesus Christ, Almighty God and two angels; that he had been in purgatory since his death; that at length an angel had come to him and brought him to earth for six days to visit her; that he appeared to her because she was the only one of his family who prayed. Much more was communicated to her, but as most of it was of a private character, relating to members of the family, we refrain from publishing it. He earnestly enjoined

the religious observance on the part of all, and beseeched prayers for himself. At the request of Mr. Masel, Agnes asked the following questions:

"Question—You say you come from purgatory. How far away is it? Answer—Five minutes.

Q.—How long will you stay with us? A.—Six days.

Q.—When will you leave us? A.—At half-past one on Friday.

Q.—At half-past one in the daytime or night? A.—Because an angel will come to me at precisely that time, and lead me to heaven.

Q.—How long will it take you to reach heaven? A.—I will be in heaven at twenty-five minutes to two.

That night when Agnes went to bed she drew the clothes over her head, as timid children are so accustomed to do. But immediately they were softly removed, and although she saw nothing, she heard her father say, in his spirit tones, "Bless you, my child!"

The family, in consequence of their superstitious training in the Roman Catholic church, now became alarmed and sent for their priests, Rev. Father Manogue and Rev. Father Nulty, who, on their arrival, tried but in vain to *po-po* the family out of such nonsense, but they wouldn't *po-po* worth a cent. By and by they heard for themselves loud knocks and a voice that seemed to come from the viewless air. But Agnes, the medium, being clairvoyant, could see her father and all his movements. When she first saw him, she exclaimed:

"In the name of God, father is that you?"

She saw the lips of the apparition move as it replied:

"Yes."

The voice was audible to every person in the dining room. It was an unnatural voice—the word appearing to be spoken with teeth closed. The present effects that at the assurance of her father, a singular change came over Agnes's features, she had before been excited and frightened, she now became perfectly calm and self-possessed, and continued so during all the subsequent occurrences. She next asked:

"What do you want of me, father?"

"Prayers, prayers, prayers, prayers," was the reply, in the same audible voice as before.

After Father Nulty's scare wore off a little, he asked the spirit the following questions:

"Which is the best prayer?" and the reply was, "The Lord's Prayer."

He also asked him about a dozen other prayers, among which were the "Thirty Days' Prayers" and the "Prayer to St. Joseph." The reply was, "They are all good."

Question—Why is it that my own parents do not come to me and give me some information of the future life? Answer—I don't know.

Q.—Why do you appear to that child more than to any one else of the family? A.—Because she is the holiest.

Q.—Will you pay us another visit after you go to heaven? A.—I can not tell.

These, and perhaps, a hundred other questions were asked and answered as promptly.

Now, the Vicar General, who was present, and made a close examination of the whole matter, wrote a full and detailed account of the same to the Bishop of the diocese, and it was published in the *Catholic Guardian*—one of the leading Catholic journals of the country. In this "official" account of the matter, the facts are all set out—the questions, answers, etc., and in conclusion the Vicar-General says:

"In this age, miracles and strange things appear to be accumulating on all sides. It was, perhaps, necessary to combat the materialistic tendency of so called scientific men, and, for that matter, of most of the Protestant churches. And in this, as in all things else, all we, as Catholics, have to do, is, 'put on the brakes, go slowly, and listen to the never-erring voice of the Church!'"

It seems that the Rev. Father Clark, like many other reverend bigots, tried to stigmatize the good child medium, by insinuating that she was, possibly, playing the deceiver, and by some mysterious and unknown method, produced the knocks and "made the voice in the air." But Agnes, like a plucky little maid, in a card published in the local paper, dashes into his reverence in a style that is truly refreshing, considering from whence it came and whither it went, viz: from a Catholic child to a Catholic priest. You, Protestants, read it—you who cringe in the presence of your no less dogmatic priest, and may it "do you good, as it doth the upright in heart!"

"TO THE EDITOR OF THE ENTERPRISE:—Having published what appeared in Wednesday's paper without any request or desire on our part, you will oblige by further stating that no member of the family is, ever was, and I trust, never will be, a believer in Spiritualism. We have as great an abhorrence of it as any one else—not excepting Rev. Wm. Clarke. From the commencement, we placed ourselves prudently on our guard; but as that gentleman undertakes 'to set the public mind right upon the matter,' he must do so without stamping me with falsehood, and the rest of the family with wicked complicity in the same. Timorous about what the public might think of me, and the other members of the family, my intention is not 'to set the public mind right' upon the matter, but set my own reputation right before the public. There is no consideration on earth weighty enough to induce me to barter away my soul for a lie, especially the one imputed. It is a very strange way to justify our-

[Continued on Fifth Page.]



## New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave., New York.

## IS THE SPIRIT MAN THE REAL MAN?

A Lecture delivered on Sunday Morning, January 12th, 1878, at Apollo Hall, New York, by Thomas Gales Forster.

Spiritualism, if I understand it, teaches the existence of one Almighty Primal Cause, or Infinite Principle whom we call God or Good, and in this all true philosophy must in some sense rest. Everything in the Universe, from the infusoria to the archangel, exists by virtue of this power. By a profound study of nature, the human mind may approximate to some knowledge of the Deity, but being finite, can not measure infinity. Man is an evolution of Deity, a divine result of the great Macrocosm.

The great medium of Nazareth said what each of us may say, "I am in the Father, and he in me." "I and my Father are one." The aim of Spiritualism is to develop this divine element of man. It does not seek to endow the human soul with an element which is foreign to its nature. Properly understood, it elevates the race, explaining that process or development by which the human soul is being prepared for the higher beatitudes of the illimitable future which is open to us all. There are two distinct principles, or substances, matter and spirit. Matter is known to you by certain properties; mind or spirit, by certain functions. Both are equally well known to you. Many theologians constantly think of matter as something tangible and spirit as something intangible. The fact is, what you call matter is nothing but the resistance that comes through force, itself a result of spirit. Matter has been resolved into various primary bases. First it existed in the ocean, then in the rocks, formerly heated into a fire mist. These last, crumbly produced the soil, from which emerged the vegetable world. Out of the vegetable world gradually progressed the lower forms of animal life and these progressing through untold ages, grew into the higher forms of animated nature and man. Thus all things are found in man, himself an epitome of the Universe. Science is demonstrating that there is a refined ethereal element which penetrates all bodies with its exquisite vibratory motions. The spiritual body of man is built up by the ethereal elements of the Universe. The God principle of the man, the soul, holds this spirit body to its place. Being a part of the living God, he is immortal. In the progress of the ages, the spirit may receive change, but it is without beginning or ending, an eternal existence. Nothing can destroy it. Even in the placenta walls of the material germ, it is imperishable. These great philosophical truths come from the simple phenomena so despised by some. There are minds who, shutting their eyes to these phenomena, are still declaring that the efforts of the mind come from the action of material functions; that death is the end of all conscious being; that a man is only a handful of ashes; that all his aspirations and hopes are to be cut off and buried in the grave, the unsolved and the unsolvable enigma of the Universe. What possible light can the Materialist throw upon matter by saying that? The principle that thinks can be understood only by thinking. True, the brain of man is material and the seat of sensation and action, and there is a remarkable connection between the brain and the thinking power. The truth is, however, that Spiritualism establishes the separate existence of the soul in opposition to the theory of Atheism, which is helped by the attitude of the Orthodox clergy. The most exquisite of the bodily senses depend upon the outer world. If there were no light, you could not see. Now the spirit, or thinking principle, the real man, is not dependent upon the outward world but can work in harmony with the external. The spirit may constantly remember the things of the past, and objects, deeds and beings that have never existed may be retained in its repository. To love, perceive, fear, hope, feel and reason, is a part of the spiritual faculty here and hereafter. Again, every human being has a consciousness of a power that can not be attributed to bodily functions. How do you recall the past or look into the future, penetrating the vast arcana of deific energy? Whence come the emotions? You know the bodily functions may be quiet, but the mind racked with pain, and *vice versa*. Physiology proves that this physical body is constantly changing, but still that part which you call yourself, retains its identity. The highest reasoning faculty demands a recognition of its own absolute. The human invariably asserts the prerogative of *I, myself*. If you don't believe it, attend the conference some afternoon. What is the perpetuity of self-hood but immortality? It is not the conclusion of the spiritual school that no change in the outer world can change the soul, death being the mere change of the atoms that surround the soul? Even the physical particles of the body are indestructible. If decay and death are but other terms for this change of matter, then who shall dare to stand up and say that these Godlike powers shall perish?

Then the soul of man is the real man, that is, a combination of those loving caresses, magnetic smiles, sweet words and thoughts that can never die. Let Infidels say what they will, human souls can never die. Then if all these smiles, and fears, and loves, and hopes and idiosyncrasies that constitute your friend still remain, will he not love to come back after death to greet you? If God's laws are immutable, it must be so. The question is to be answered by the phenomena of Spiritualism.

On the Connection of Christianity with Solar Worship.

[TRANSLATED FROM THE FRENCH OF M. DUPUIS]

(Continued from No. 16 of the JOURNAL.)

[The series of articles we are now publishing under this head are taken from the *Medium and Daybreak*, an English publication. They are of especial interest, and should be preserved by every student of the Harmonical Philosophy.]

He was often represented at the side of the Virgin his mother, or of Ceres, called the Holy Virgin, sometimes Isis, as we have before observed; these two names being those of the Virgin of our constellations, or of her who rises at midnight at the moment of the birth of Christ. He was then called the Bacchus Mystes, or the God of Mysteries.

Bacchus had the name given to him of Son of God. He was exposed in the mysteries on the mystic van under the emblem of a child just born. In short, this Bacchus of the Orphic Odes, or of the mysteries, who was born at the solstice of Winter, as Macrobius says, descended into hell and rose again from the dead; this God, Son of God as Euripides calls him, and Intelligence of God, has then the mysterious character of Christ, or the God Light of the Mithriatic sect, and also of the

sect of the Christians. His worshippers were persecuted, as were those of the sect of Christ and of Serapis, and their mysterious worship was often proscribed in Italy. Etruria had been for Italy the cradle of these Asiatic initiations.

We pass now to Adonis. The Phenicians worshipped the sun under the name of Adonis, which in their language signifies "my Lord." There is a general assent as to this amongst the authors who have spoken of it. Also they say sometimes that Adonis is the same as Osiris; sometimes that he is Bacchus; which must necessarily be the case if Adonis is the Sun, since we have just proved that Bacchus and Osiris were themselves but this star, the Lord of Nature worshipped under the name of Osiris in Egypt, and of Bacchus in Arabia, Greece, and India.

It follows according to the theory which we have established in regard to the Sun and the religious and allegoric genius of the Orientals, that the Phenician Adonis must be born, die, and return to life and pass successively as the Sun from heaven to hell, and from hell re-ascend into heaven. Now this is really what we find announced in the ancient traditions concerning Adonis, and in the celebrations established in his honor. Here the legend is different from that of Bacchus and Osiris; it is less pompous; it is not the poetic history of a conqueror or of a king. It is also less sad than that of Christ. It supposes more imagination and intelligence in those who imagined its fable and instituted its ceremonials. We will restate here in an abridged form what we have said concerning Adonis under the title of this God. It is here that we can make the application of it.

Adonis is a young man of rare beauty, of whom the Goddess of Spring and of the Graces is desperately enamored. He is torn from her by his death, which is caused during the hunting season by a horrible wild boar that wounds him in the groin, and robs him of the generative faculty. Adonis descends into hell; he is lamented on earth; the Goddess of Hell, Proserpine, retains him six months with her; but at the end of this period he is restored to life and to his lover, who enjoys him thus during six months, to lose him and recover him again. The same sadness and the same joy succeed each other, and are renewed every year. The year in recommencing its circle brought back Adonis to life, and the Spring by its return restored to Nature her young lover blooming and radiant. His light circulating in the heavens with the seasons became dim and bright by turns in passing from the heights of heaven to the darkness of hell and back again to his celestial abode. These are the ideas upon this subject which Theocritus and Orpheus give us. These poets invite him to come with the new year to diffuse joy in Nature, and to cause to develop themselves the goods that the earth lavishes from her fruitful bosom. Like Bacchus, his forehead is armed with horns, and almost all the same epithets are applied to him; also the same fecundating properties are attributed to him as are assigned to the Sun. He is painted just as this last God is figured in his images in the spring-time, according to the passage of Macrobius which we have several times quoted already, that is to say, as a young man in the bloom of youth. His worshippers erect a superb bed for him by the side of that of the Goddess of Generation, of Spring, and of Love. They prepare baskets of flowers, essences, cakes, and fruits to offer them to him; they thus offer him the first-fruits of all the good things which he develops and brings to maturity. They invite him in songs to be propitious to the wishes of mortals. But before rejoicing at his return they celebrate mournful ceremonies in honor of his sufferings and his death. He has his mysteries and his initiates, who go to weep over his tomb, sharing the grief of Venus and her joy. For it is she and Proserpine who enjoy and lose Adonis by turns. Corsini places a certain interval between the mourning for the death of Adonis and the celebration of his return to life. He places the first at the entry of the Sun into the autumnal equinox, and the second at Easter-day, the same day on which Christ was supposed to rise from the dead; nevertheless he inclines to unite these two celebrations at the vernal equinox, as we do; for he supposes that the mourning for this pretended death was put off until two or three days before the resurrection; so that although Adonis was considered to die in autumn, nevertheless the ceremony of his burial was deferred until the time when the people rejoiced at his return to life. This is what the Christians have done, and it is also, according to Lucian, what the Assyrians did. The funeral of Adonis was celebrated with great pomp at Alexandria. His image was solemnly carried to the tomb, where the ceremony of sepulture was performed. It was celebrated also at Athens. It was in a chapel adjoining that of *Jupiter Saviour* that the women of Argos lamented Adonis.

Ammien Marcellinus traces out for us a picture of the grief of the devotees of "Venus and her unfortunate lover Adonis." Procopius and St. Cyrille speak also of these mournful ceremonies in honor of Adonis, and of the joyful festivities which followed them on the occasion of his resurrection. According to Firmicus, they had passed from the East to the West; people wept for the lover of Venus, and showed to each other the large wound that had been made in his body, as, amongst us, the lance-wound is shown which was made in the side of Christ. Nevertheless, notwithstanding these fictions which made of Adonis a real man as we make one of Christ, Christians who were a little learned (he does not speak of the common people) were not misled as we are. They always considered that the Sun was referred to, and thought that they ought to bring within the domain of physics and the annual revolution of the Sun all this romantic adventure of the lover of Venus. The hymns of Orpheus even seem to lead to the same explanation, since the characters under which Adonis is painted can only be suitable to the Sun or to the God who circulates in the sky with the seasons, and who brings back vegetation by his return toward us, travelling sometimes in the shades of Tartarus, sometimes on luminous Olympus. Consequently Macrobius, who has given us the Theology of the Sun under these different names, has not failed to explain all the allegorical history of Adonis, his death and resurrection, the equal division of his life between Venus and Proserpine, by the progress of the Sun and his equal abode alternately in the six signs of the northern hemisphere and the six southern signs; by the six months of Spring and Summer, and the six of Autumn and Winter; by the alteration of production and destruction, which takes place on earth according as the Sun directs his course toward our northern countries and the elevated pole, or repasses toward the inferior regions and the depressed pole, which Virgil speaks of under the name of Hell.

Macrobius sees the empire of Venus in the superior and northern hemisphere, that of Proserpine in the inferior and southern hemisphere, and explains the mourning of Venus by that of Nature at the moment when darkness regains the empire over day; that is to say, when the Sun repasses the Equator to pass through his course in the six inferior signs—the domain of Proserpine, who, at this period, enjoys the presence of the God who has just been torn from the tender embraces of the

Goddess of Spring and of generation. They pretend, says this author, that Venus afterward recovers Adonis, when the Sun, after having passed through the six signs of the inferior hemisphere, repasses into our northern one and restores to light and day their empire over night. The wild boar that inflicted upon him his death-stroke is the symbolic image of the repulsive Winter, represented by an animal that feeds upon its fruits, and takes pleasure in moisture and dirt. Winter makes, as it were, a wound in the Sun in enfolding its light and force. This explanation of Macrobius appears simple, natural, and ingenious.

The good and evil of nature depending absolutely upon the Sun and his march in the Zodiac, his return must have caused joy as his departure sorrow; and the worshippers of this star, in the worship which they rendered to him and the hymns which they addressed to him, must, in particular, have marked in a striking manner the contrast of Nature and the condition of man at the two principle epochs of the solar revolution at Autumn and Spring.

Such is the foundation on which have been established the celebrations either of sadness or joy, and the groundwork upon which the solar fables have been embroidered; and these are more or less ingenious according to the greater or less degree of intelligence possessed by the priests and mystery-makers. The groundwork is the same; the embroidery is different in its shades and figures, as also in its richness. Vossius, in his treatise upon idolatry, adopts absolutely the explanation of Macrobius, and acknowledges that the death of Adonis or his absence is nothing more than the departure of the Sun toward the southern regions in Autumn and Winter. He adds, in support of his opinion, an epigram of Ausonius upon the Sun. He pretends that the Adoneus of the Arabs, the Adonis of the Phenicians, and the Aedes of the Greeks mean only the same God, or the Sun in the inferior signs. He cites also the verse of Jovianus Pontanus, which also confirms our explanation and the theory which we establish through the whole of this work on the death and rebirth of vegetation subject to the action of the Sun.

We conclude, then, with all these authors, that the death and resurrection of Adonis ought not to be understood as the death and resurrection of a man, but as those of the Sun, considered in the principle epochs of his annual movement, and the growth and cessation of periodic vegetation corresponding with the return of the long days or long nights, which share between them the annual circle, and which bring back physical good and evil into the universe. Therefore Adonis will have the same characters as Bacchus and Osiris; and his mysteries will be as those of these two Divinities, the mysteries of the God of Light, and will include the recital of his combats against the Prince of Darkness, over whom he triumphs every year at the vernal equinox; that is to say, that we find again in these mysteries that which Plutarch asserts to be the base of all the ancient religions, namely, the theory of the two principles, and the allegoric recital of their victories and defeats.

Let us now pass again to the misfortunes and victories of the God of Day—Horus or Apollo, the son of Isis, lost and refound—and we shall see that they are absolutely established on the theologic foundation. The name Horus or Orus is derived from the Hebrew and Phenician word *Or*, signifying light. It is beyond doubt that whenever the Greeks speak of this God, they tell us that he is the same as their Apollo or the God of Light. Horus, according to his title of God of day and of light, was son of Osiris and the goddess Isis, as we have shown in our chapter upon Isis. We shall give here a summary of what we have there said, and shall add to it some new developments.

Bootes, placed in the sky at the side of the Virgin mother of the Sun, was considered to have the charge of bringing him up; at least, he presided with the Virgin at the birth of the God Light, since he ascends with her at midnight and bears her company.

Horus was persecuted by the dark serpent-shaped Typhon, as Apollo and his mother were by the serpent Python—that of the Pole which brings back the frosts and long nights of Winter along with the Balance, and which ascends always after the Virgin or mother of the Sun. This is the serpent of which Horus became subsequently conqueror, when Osiris, his father, issuing out of hell, came to assist him in subduing it.

Horus or Apollo had his tomb at Delphi, and his temple was built over it. Horus, before obtaining his triumph, had been torn to pieces like Bacchus; but he was afterward called back to life by the Goddess his mother, who gave him not only life but immortality. All the ecclesiastical authors speak of the mournful ceremonials instituted by Isis on the occasion of the loss of her son, and of the songs of joy that succeeded them as soon as she had refound him. These ceremonials nearly resembled those which the same celestial Virgin, called Ceres, had instituted on account of the loss of her daughter, whom she lamented and sought for all over the earth, and who had been ravished from her by Pluto, the Prince of Darkness or King of Hell.

Lactantius depicts to us the mourning of the priests of Isis during all the time in which Isis seeks for and laments her son, who has been carried off from her, and the public joy which bursts forth as soon as she is considered to have found him again. Epiphany also describes the grief and delirium of the priests in these ceremonies. It seemed to resemble the fury of the Bacchantes when they bewail and seek after Bacchus. The passage from Minutius Felix, previously cited, also confirms what we have said about Horus, lost and refound by his mother, who afflicts herself and becomes joyful by turns, and respecting the ceremonial performances of mourning and joy which represented afresh this death and mysterious resurrection. Julius Firmicus gives us the same picture of the mourning and succeeding joy of the priests of Isis on the death and resurrection of Horus.

It is not difficult to recognize by these characters the Adonis of the Phenicians, or the God Light dead and brought back to life. Wherefore Macrobius, who has given us the explanation of the first, furnishes us with that of the second by the same physical and Cosmogonic principles. "Amongst the Egyptians," says the learned author, "Apollo or the Sun takes the name of Horus. When these people wish, under this name, to consecrate a statue to the Sun, they represent him with his head shaved, with the exception of a small tuft of hair which they leave him on the right side. They intend by this the season of the year when the days are shortest, and when he had lost all the increase of power which he had previously received, the Sun being come to the most contracted term of his daily career, which happens at the Winter solstice. But again, this star, issuing out of the narrow and obscure prison in which he had been confined, proceeds on his way toward the Summer solstice, lengthens the days unceasingly, and regains his empire." It is especially on the passage to the luminous hemisphere that the God Sun Horus takes the name of Apollo or the conqueror of the serpent Python. The victory of the god Horus over the Adder, according to Plutarch, is absolutely the same thing as that of Apollo over Python and that of Osiris over Typhon—a monster bristling with serpents; as

that of Jupiter or Ammon over the Titans, and that of Bacchus over the Giants who had dismembered him; lastly, as that of Christ over the old Serpent, Prince of Death and of Darkness, who had introduced evil into the world.

All these triumphs were fixed at the vernal equinox. In Greece, the victory of Apollo over the serpent Python was celebrated by sacred public games.

Denis the traveler speaks of festivities of the Spring celebrated in the isles of Greece, and he calls them festivities of mutual felicitation and rejoicing for having escaped the dangers of the dark season. These are the Hilaries of the Romans. They were celebrated by hymns and songs in honor of the amiable and beautiful God of Spring, who had just commenced his happy reign. It was after the destruction of the ancient world by the Deluge, or the catastrophe of some kind which was always imagined to terminate each period at the approach of the equinox, that Ovid describes the triumph of the God Sun Apollo over the serpent Python just as the world begins to be renewed, and when the celestial character Phœton, placed on the equinoctial point of Spring, takes in hand the reins of the horses of the Sun.

According to Diodorus it was at the vernal equinox that the northern nations, of whom Horos or Apollo was the great divinity, celebrated the return of their God to the sign of the Lamb or Ram, and they prolonged these celebrations until the rising of the Pleiades. The immersion of the Pleiades continued forty days, which amounts to just the number that Christ remained upon earth after his resurrection and before ascending into Heaven.

In the work of initiation into the mysteries of the Sun under the symbol of the Lamb, it is only after the great Serpent has been conquered and chained in Tartarus that the new earth and new Heaven are seen. Above is placed the Holy City, whose head is the first of the twelve signs, that in which the Sun enters as a conqueror in Spring—in a word, the Lamb, who illuminates by his light the sacred city with twelve foundations and twelve gates, in which is raised the throne of the Lamb, whence flows the river of Time, on the banks of which is planted the Tree of Life, which bears its twelve fruits, one for each month. These alternations of the victory of day over night and night over day, this succession of activity and repose, of creation and destruction in sublimary Nature, often described under the tragic forms of death and resurrection, of tearing asunder and reunion of the limbs of the Divinity, were expressed amongst the Phrygians in a more gentle manner by a succession of watching and sleep on the part of the great God of Nature, or the Lord Sun. They celebrated in Spring festivities on account of his awakening. The Paphlagonians put him, like Saturn, in irons during the Winter, and chanted his liberty in the Spring; others, indeed, in the same country, supposed a mutilation, and a cessation of fruitful energy. Such were the dogmas of the initiates into the mysteries of Atys. We will state here in a concise manner the principal features of the sacred fiction concerning him, and a part of the ceremonial of these celebrations.

In Phrygia the Sun was worshipped under the name of Atys, a young man who was beloved by Cybele, mother of God or of the Gods, or under that of Esmun and Esculapius by Astrone, Queen of the Gods and of the Phenicians. The manner in which he was represented, does not permit us to doubt that it was the God Sun, the soul of Nature and King of Olympus that was intended to be honored under this emblem. He had the pastoral sceptre and the flute with seven pipes—two symbols, one of the power which this star exercises over Nature, and the other of the universal harmony of which he is the chief. He wore on his head the Phrygian cap, sown with stars—symbol of the celestial vault in which he circulates. He received the name of Atta or of Papa, which both convey the meaning of Father, a title of honor which, like that of Lord, was given amongst all nations to the Divinity and to the Sun, King and Father of Nature. It was the title of Jupiter amongst the Pythians, who called him Atta and Poppa, as the Scythians called him Poppous. The best-known legend in regard to Atys says that Cybele, as before stated, became amorous of the young man, and that he refused the solicitations of the Goddess, and found no other means of repressing her desires and escaping from her pursuit than by injuring himself in the same manner as the wild boar injured Adonis, in cutting off from his body that part which his lover desired. This last version constitutes the foundation of the explanation of the mysteries of Atys and of Cybele by the Emperor Julian; it is also that which Julius Firmicus adopts. The last writer adds that the Phrygians, wishing to perpetuate the remembrance of the grief which the Goddess felt at seeing herself despised, established ceremonials of annual mourning; and that in order to console the grief of the Goddess, after having given burial to her lover they sing his resurrection and build temples in his honor. The same ceremonies are renewed every year.

Damascius, in the history of the mother of the Gods and of her lover, whom he names Esmun and Esculapius, has adopted also the last tradition. In it the Goddess recalls her lover to life by restoring his warmth. He has preserved concerning the lover of Cybele a characteristic fact which is common to him with the Sun and with Christ. He says that he lighted a great light in the midst of darkness. This also is what is said of Christ by the prophet Isaiah, "The people who walked in darkness have seen a great light." This passage of the Jewish prophet has always been regarded as a prophecy of the birth of Christ.

Julius Firmicus admits that the Pagans referred all this adventure to physical causes, and gave explanations of it drawn from Nature. He disputes them; and in fact those that he repeats are not admirable; but bad explanations do not destroy the force of true ones, and even by these it remains verified that it had not been forgotten that good reasons were to be sought for in physics—a plan which we follow in this work. St. Athanasius, in speaking of this fable and other monstrous adventures of the Gods, acknowledges also that the most learned people amongst the Pagans justified these apparent absurdities in maintaining that they were but allegories relating to the Sun, to the stars, and to Nature. St. Augustine also agrees that, according to Varro, all these fictions referred to the order of the world. Among the different physical explanations which the ancients have left us of the fable of Atys, the only true one is that of Macrobius, who ranks it in the class of resurrections of Osiris, Horus, Adonis, etc., and refers it altogether to the march of the Sun, in the Zodiac, according as by his departure or approach he abandons the earth to mourning and sterility, or restores to it in due course its fruitful force, as well as to the day its preponderance over the nights. This learned author tells us that all these religious ceremonials in which mourning and joy succeeded each other alternately had for their subject the departure of the Sun and his return toward our latitudes, and he fixes the famous celebration of his return at the same day on which primitive Christians had fixed their Easter-day, on the 25th of March, at three months distance, day for day,

from the epoch of the birth of the Sun and of that of Christ, happening on the 25th of December. It is at this date, 8 ant. kal. April, that the ancient calendars fix the commencement of Spring. It is on this same day that the Hilaries, or joyful festivities for the resurrection of the Sun and the increase of light and heat, were fixed in the same calendar where we find the *natalis invicti Solis* placed at 8 ant. kal. Januar. Thus the birth of Christ absolutely follows that of the Sun and that of Nature. He is born and triumphs at the same epochs of the year at which were celebrated the birth and triumph of the God Sun, of that Sun who had been represented as a young child at the Winter solstice and as a vigorous young hero in the Spring. The celebration of Easter, which we hold the same day on which the ancients held the Hilaries in memory of the triumph of Light or of the Prince of Light over the Prince of Darkness, is the most gay of all our festivals. All its songs are consecrated to joy: *Alleluia* is a cry of joy, and this cry is repeated incessantly. The choristers then sing, "This is the day that the Lord hath made; let us rejoice," etc. *Eac dies*, etc. The name of the Lamb is incessantly repeated; his nuptials are spoken of; young men and young women are invited to sing the King of Heaven, conqueror of the shades of night, who now enters into his glory: *O filii et filie*, etc. The priests are clothed in white, the favored color of the God of Light, and which contrasts with the mournful colors which had been worn on the day of the death of the God, whose return to the reign of light is then celebrated. The priests multiply tapers; the temples are brilliant with new fires; in short, everything expresses the joy of a triumph. And why is this triumph of the Hilaries? "Because," says Macrobius, "at this time of the year the Sun assures to the day a preponderance over the night." What do we celebrate ourselves? the defeat of the Prince of Darkness and of the Serpent who had introduced evil into the world, and the glory of God who transports us into the reign of light. The reader can see that it is absolutely the same thing. Who is this liberator? He whom St. John speaks of as light and life; the light that shines on the eyes of every mortal. Under what form does he triumph over the frightful serpent? Under that of the Lamb; that is to say, under the form of the animal of the Zodiac where the Sun arrives at his exaltation and achieves his triumph, and in which this star finds himself again on the 25th of March. The epoch of time, the astronomic forms, are absolutely the same for Christ as for the Sun, both being repairers or restorers of Nature and the natural evils of the Winter season. Why seek for spirituality when everything is physical, and distinguish Christ from the Sun when it is known that both one and the other bear in ancient theology the name of *only Son of God*, as we read in Plato? Like Christ, the Sun was mourned for; and ceremonies of mourning assumed for the occasion of this pretended death, preceded, as in the religion of Christ, by some days, the joy of his triumph celebrated at the Hilaries or on the 25th of March. For Macrobius expressly mentions "that the celebration of the Hilaries was preceded by some days of mourning, during which people feigned to weep for the unfortunate catastrophe of the God whose triumph they were about to sing." He adds, that "the same theological idea constitutes the basis of the celebrations of mourning and of joy of all the religions whose worship is addressed to the Sun; such as those of Osiris, Adonis, Horus," etc. Such is that of Christ. In the same manner as Christians suppose Christ to have died suspended on a cross, the worshippers of Atys represented him in his Passion attached to a tree, or by a young man tied to a tree which was cut with due ceremony.

In the same manner as, in the first centuries of the church, Christians called to mind the mystery of the Passion of Christ by the wood on which he was supposed to have died, and at the foot of which was the slain lamb that represented him, so also the worshippers of Atys placed the equinoctial Lamb or Ram at the foot of the tree which was cut in the middle of the night, in which the mystery of his sufferings was celebrated.

(TO BE CONTINUED IN AN EARLY NUMBER.)

## A Cold Baptism—Inhumanity.

On that cold Monday, the 30th of December last, the rite of baptism was administered to three ladies by a minister of the Disciple persuasion in one of the towns in this country. A hole was cut in the ice, and with the thermometer down to zero the minister entered the creek tightly enveloped in a waterproof suit and immersed the three ladies. The ladies had on their usual wearing apparel—no waterproof vestments for them. Before the ladies could be taken to the nearest house their hair and clothing were frozen stiff. One of them is confined upon a sick bed with the chances against her ever recovering and the other two are ill from the effects of their immersion. Such cruel immersions as this looks to an outsider either as if the minister had merged the better feelings of the man into his zeal, or he was afraid that the religion he had imbued into the ladies would not stick and he was obliged to thus perform the rite to get them into his church before they backslid.—Cleveland (Ohio) Plain Dealer.

REMARKS BY D. A. EDDY.

The women are alive yet—one is past all recovery; the others may possibly survive with health impaired for life. We read with horror the accounts of human sacrifices in heathen countries—such as Australasia and Polynesia, but what shall we say to this murdering system, this sacrificing to the Moloch of Christian superstition, idolatry, and fanaticism here at our own doors. If there is any place on the face of this planet where missionaries are needed, it is right here at home among people calling themselves Christians, whose idolatrous teachings and practicing culminate in such acts of cruelty as the above, producing death with misery and suffering beyond description.

Cleveland, Ohio, January 17th, 1878.

In speaking of the burning of Chicago, the editor of *The Advance*, a religious newspaper, says:—

"God's wisdom and love saw the blow to be necessary in the interest of righteousness and of his holy and moral government, and he had the firmness to inflict it. There is something sublimely solemn in such an act of God, which to the thoughtless and wicked seems heartless, but which in reality is the supreme grandeur of moral courage, which dares to do a right thing at immense cost."

Talk of sending missionaries to the Heathen! A man who can thus condescendingly compliment his Creator for the display of moral courage needs the attention of the whole Board of Foreign Missions.—Boston Courier.

NATURE'S HAIR RESTORATIVE excels everything. It does the work most effectually. A treatise giving full particulars sent postage free upon application to PROCTOR BROS., Gloucester, Mass., sole agents. See advertisement.



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MRS. DOROTHY SHOLLENBERGER.

I certify that the foregoing statement in regard to my sister is true.



[Continued from First Page.]

self before the public by casting a slur upon another. Whatever the motive may be, the charity certainly is more than doubtful.

AGNES McDONOUGH.

After the appearance of this card in the *Enterprise*, Agnes came again before the public in a solemn oath, attesting the truth and genuineness of the phenomena of the week's interview with her departed, but now returned father:

STATE OF NEVADA, }  
County of Storey, } ss.

I hereby swear before Almighty God, that no "Yes," or whisper, mentioned in yesterday's card, ever passed through my lips or teeth, and I further swear that I never knocked upon the wall, or any other object to deceive, during the week I was speaking to my father.

AGNES McDONOUGH.

Subscribed and sworn to, before me, this 14th day of November, A. D. 1872.

GEORGE H. DANA,  
County Clerk, Storey County.

A few words by way of improvement, and I relieve your patience:

1. Here are facts that are not, and can not be gossiped, even in the very citadel of opposition to Spiritualism—facts of spiritual phenomena, as good as the best Spiritualist in the land could ask for—facts credited as such, by five Catholic priests, a Catholic Vicar General, a Catholic bishop, a Catholic editor of a leading Catholic journal, and many other persons as good, wise and bigoted as they, all attesting the truth of the phenomena, however, much against their will.

2. The spirit returning attests that he had been in hell, purgatory, or great mental suffering for six years. This was either true or false. If true, it was a psychological influence produced upon his soul, mind, or spirit by, and through teachings received from the church. If so, and for one I do not doubt it in the least, here is a reason as high as heaven, why every true philanthropist should arise and "teach every man his neighbor," till the influence of such an accursed doctrine be forever broken. I have no doubt there are thousands of people in hell to-day who have no business there, and are suffering because of their misguided and damnable teachings received from a paid and pampered priesthood.

If the attestations of McDonough were not literally the truth, he simply—Catholic-like—justified the means to the end, and hoaxed the whole Catholic brotherhood, that he might be the means of awakening an interest on this subject in the Catholic church.

In any event it is good enough!  
"Lay on," then my friend—MacDuff."  
Come again, my good friend—Mac."  
And give the priests another whack.  
Their giddy heads have surely whirled,  
As they caught your accents from the other world.

#### Rev. Samuel Watson's Defense.

The incidents connected with the life of Rev. Samuel Watson have excited great interest all over the country. Since he withdrew from the church, the *Western Methodist* has handled him somewhat roughly, but would give him no space in its columns to defend himself. The *Memphis Avalanche*, however, gives him the free use of its columns, and he comes out with the following article:

[From the *Memphis Daily Avalanche*, Jan. 16th.]

EDITOR *AVANCE*—You have observed that the *Western Methodist* has devoted nearly one entire page to my case. I thought I would pay no attention to anything it might say in regard to that matter. Advice, however, that is entitled to respect, has changed my mind in regard to it. Others think I should notice some things mentioned by the editor of that paper.

"Mr. Johnson having refused to publish my first letter, giving an account of the clock striking, published first in the *Appeal*, and copied by the *St. Louis Christian Advocate*, after he had permitted Dr. Jones to assail me in his paper, and would not publish my last reply without striking out about half of it, and his subsequent course, utterly precludes me from asking anything from him or the paper he controls.

Knowing your manly independence and your disposition to do justice to all, I ask your indulgence to notice a few items in the case of Samuel Watson. He says:

Last Summer, Mr. Watson published a book, the title of which is, "The Clock struck One, and Christian Spiritualism." His book was put on sale in Memphis and elsewhere. Copies were sent to editors of religious and secular journals; and a number of them noticed the book, and among others the *Western Methodist*, which condemned its teachings. If any other journal published in the interest of Southern Methodists gave a notice of the book, we are not aware of the fact.

This is, to say the least of it,

#### A SLIGHT MISTAKE.

I sent no "copies to editors of religious and secular journals." I sent a copy to the *St. Louis Christian Advocate*, because it was with Dr. Bond, the editor of that paper, that I had the controversy. He was sick at the time, and died without noticing it. I sent no other copy to any journal out of this city, and when I gave "Mr. Johnson a copy, I told him expressly that I did not do it because he was an editor, but as a friend. He replied that he should notice it, to which I did not object. I sent copies to all our bishops, and several old friends at Nashville. A minister who resides there having told me that the editor of the *Nashville Christian Advocate* thought strange that I had not sent him a copy, I immediately wrote to McFarrin & Hunter to hand Dr. Summers a copy. At the same time I wrote him why I had not sent him the book that I did not wish him to notice it. One other Methodist editor wrote to me to send it to him, and he would send the money for it, or notice it. I sent him a copy, and wrote him that I did not want his money, or any notice of the book. Yet "Mr. Johnson makes the impression that the book was snubbed by our church editors, and that he alone condescended to notice it. And when he did, and permitted Dr. Jones to write two lengthy articles in the *Methodist*, he had not the independence to say that it was for sale immediately under him at Messrs. Boyle & Chapman's or Cleaves & Smithwick's.

#### WHO RAISED ALL THE TROUBLE.

The fact is, it has been Mr. Johnson, through the *Western Methodist*, that stirred up all this commotion. If he had followed the advice given him by the Senior Bishop and kept silent, the book never would have attracted half the attention it has. It has never been advertised in any paper, and yet a much larger edition than is usual have been nearly all sold.

#### AN "OPINION."

Again, he says of the document he wrote that it "bound Mr. Watson thenceforward to put that book in the hands of no human being, by gift, loan or sale." I have not met with any

one who entertains that opinion but himself. If the chairman of the committee of thirteen so understood it, why did he receive from me a copy the night we met, and had the document before us? And why did so many members of the Conference request me at Somerville to send it to them, some of whom were members of the committee; and why am I receiving letters almost daily from members of the Memphis and other Conferences to send them the book?

Before I would send a copy to them I consulted my Presiding Elder and Judge R. J. Morgan (who happened to be in my office at the time), and they both told me to send them. Yet this is one of the grave charges for which I was to be arraigned and expelled from the church if I did not withdraw. I am rejoiced to know that I am free from such a trammel, and now I will say that as long as there is a copy at Boyle & Chapman's I will send it to any member of the Memphis Conference gratuitously who will write to me for it.

#### IN THE "OLD PATHS."

"He 'purposed' to seek and walk in the 'old paths' of Methodism."

That is true; and so I told the Conference that I entertained the same views that Wesley and Dr. Adam Clarke did on this subject. I still maintain that I am on true Wesleyan ground, and that I am walking in the "old paths" marked out by the founder of the Methodist Church, as will be seen by "The Clock Struck Two," soon to be published by Messrs. Boyle & Chapman.

Mr. Wesley believed in this intermediate state, and gives in his journal and other writings, numerous cases of those who had passed away, returning and identifying themselves to their friends on earth.

#### HIGH AUTHORITY ON "SPIRITS."

I copy the extract quoted by Bishop McIntire from his sermon, "It is very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to Heaven, but this opinion has not the best foundation in the oracles of God. Paradise is not Heaven. It is, indeed, if we may be allowed the expression, the ante-chamber of Heaven, where the souls of the righteous remain till after the general judgment they are received into glory."

Dr. Clarke's opinion was substantially the same. I copy from the *Western Methodist*, this quotation from Clarke's Commentary: "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness."

"I believe their is an invisible world, in which various orders of spirits, not human, live and act."

"I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals."

If Dr. Clarke were living and published to the world his belief, I think it very probable that some would do with him, as I have heard expressed publicly, in regard to Charles Wesley, that "they would turn him out of the church."

This is Modern Spiritualism, so far as the phenomena are concerned, if I am capable of judging. These are the "old paths" in which I propose to travel, having had for many years past, ocular demonstration, that what Doctor Clarke, in the line says, is true.

#### WHAT A POPULAR WRITER SAYS.

A very popular writer expressed this sentiment:

"Oh wad some power the giffle gie us  
To see ourselves as others see us."

Here is the mirror held up for some of us to see ourselves as we are seen by others: After noticing the book, charges, etc., the editor says: "Now if Mr. Watson had known of 'the old paths of Methodism' he would have reminded his judges that John Wesley, the founder of Methodism, was a full believer in the phenomena precisely similar to those which Mr. Watson testifies to, and teaches in his book. These phenomena occurred in the Wesley family, and may be found fully described in their memoirs. Satisfied through these phenomena of the truth of many of those developed in the witchcraft persecutions and of the substantial truth of all that Spiritualism claims, John Wesley gave utterance to these memorable words, which we commend to the attention of the Rev. Mr. Watson and of the judges to whose rebuke he was succumbed: 'With my last breath,' says John Wesley, 'I will bear my testimony against giving up to Infidels one great proof of the invisible world—I mean that of witchcraft and apparitions, confirmed by the testimony of all ages.'"

"Mr. Watson, in his present action, would seem to have strayed away from the 'old paths,' if the words, the experiences, and the belief of the founder of Methodism are to be taken as of any account. We are amazed that such gross ignorance as to the strongly avowed convictions of the very founder of their sect should have been manifested by his professed disciples, the clerical lights who sat in judgment on Mr. Watson and his book."

#### A QUESTION OF IGNORANCE.

I do not know that Mr. Wesley said that with his "latest breath," but I know that he gives all the same in his journal as his views, and says that when we do away with these things, that we do away with the Bible. What a pity some Methodists do not know more of the opinion of the founder of their Church, they would perhaps have more charity.

There were some other points that I wished to notice, but must defer it for the present.

I am yours for truth,

SAMUEL WATSON.

#### Spiritualists of Philadelphia.

At a meeting of the Board of Trustees of the First Association of Spiritualists of Philadelphia, the following resolutions were adopted: Deeming the present eminently opportune, and the demand imperative for a declaration of our attitude in relation to certain social questions that are now struggling against the bigotry of the Church and the power of the State, in the person of certain of its advocates to obtain a hearing from the public rostrum, therefore we hereby

Resolved, and announce to all whom it may concern, that our platform is free for the discussion and presentation of all subjects having for their aim the emancipation and elevation of all classes of both sexes, to the attainment of a freer, purer and nobler life.

Resolved, That the above be read in our public meeting on Sunday morning, January 19th, 1873, and sent to the *RELIGIO-PHILOSOPHICAL JOURNAL* and *Banner of Light* for publication.

HENRY T. CHILD, M. D., President,  
JAMES M. SHUMWAY, Secretary.

Philadelphia, Pa.

#### Washington County, Nebraska.

Our friend, Doctor William J. Young, of 97 Christopher street, New York, desires to hear of a party (a Spiritualist preferred) residing in or near De Sota, Washington County, Nebraska, who will take charge of, and dispose of his land in that township.

## Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

### The Cause in this Vicinity.

Never before has Spiritualism occupied so favorable a position or commanded so much respect. During the past year it has made rapid strides among all classes, and the physical manifestations, which some of our friends thought were to pass away, have been more general and far better than in any former period.

Our association in this city has been working very harmoniously, and we have had very successful lectures both last Winter and this, at Institute Hall, north-east corner of Broad and Spring Garden streets. The audiences, which we have observed, changed considerably every year, have been large and very much in earnest. Our present course commenced in October. A. A. Wheelock was the speaker and he gave us some very stirring and sterling lectures. His enthusiasm was appreciated by the audiences and his work was well done. He was followed in November by Mrs. Mossop, a new speaker among us, a young lady of fine talents, who had been educated in the Catholic church, but who was brought out upon the rostrum a little more than two years ago, when we reported her first address at Richmond, Ind., and published it in this JOURNAL. She is an able and eloquent inspirational speaker, and gave good satisfaction.

She was followed by Mrs. M. S. Townsend, one of the old and faithful standard bearers of Spiritualism, who has improved very much during the six years since she spoke for us in this city. The earnestness of feeling with which she handles all subjects can not fail to make an impression wherever she goes. She is a thorough and radical reformer, and the lessons she gave will be as seed sown on good soil.

She was followed by another new speaker, Miss Jennie Leys, (pronounced Lees), who has stirred our people into an enthusiasm, such as we have seldom seen in Philadelphia. Her lectures have been thronged so that many could not get into the Hall. She has only been in the lecture field about two years, and was brought out of the church through spirit influence, and if her health, which has been very poor indeed, so much so that she has several times been given up to die, should be restored, she will make a most decided mark in the world. Brother J. M. Spear, was influenced at the close of one of her morning lectures to speak of her mission, and give her the name of Joan of Arc, saying, however, that the first Joan was called in the hour of her country's peril to go forth armed with the implements of external warfare, while she is to be armed with those "spiritual weapons which are not carnal but mighty through God to the pulling down of the strong holds of wickedness." On another occasion, Mr. Spear was entranced and said, "You have been called to do a work that no other living being can so well accomplish. Apparently alone—a single individual, frail in body, mighty in intellect, noble in aspirations, self-forgetful by nature—she stands before the people, and moves them to revere God and love humanity. Her inspirations lift them to a higher and diviner plane. Fitted for this beautiful work, prepared for her sacred mission, she comes to this city, here to receive a new baptism, here to gather a higher inspiration; here to be clothed with yet superior power, to go forth and speak to the people, saying, 'These dry bones must live' and 'death and darkness and inactivity are no longer to be.' God hath in his wisdom, chosen men in the past. They have spoken as they could, and have done nobly and generously their portion of labor, but this age calls forth women from the seclusion and domestic retirement, and from various of the more private avocations of human life, and almost immediately they become prepared to do a work which the sterner sex would not venture to undertake. They who shall see this and know this—may, more, who shall feel it, will love the favored one as brothers, as sisters, will cheerfully give her that strength that she may need not only to finish her mission in this favored city, but to go forth with renewed strength to speak to others, saying to them as she passes on, 'The mountains are to be leveled, the rough places are to be made smooth, the crooked ones to be made straight, and preparations made for the incoming of that holy spirit which is to fill every heart, stir every mind, warm and enlarge souls and call the wanderers home to God.' Then as she passes on, she can sweetly sing the truthful words, 'Nearer my God to thee, Nearer to thee.' Drinking the waters of everlasting life, flowing from the throne of God, she is to inspire others to forsake the follies, weaknesses, idiosyncrasies and selfishnesses, which have surrounded them, and bring them into union with God and with one another. Sending her blessed spirit over the rivers and continents and seas, gathering nation to nation, war ceasing, love becoming universal, peace covering the whole earth, then man will see fit to prepare the planet on which he dwells, so that the angels of God will come and dwell with men, and God will dwell with them, and they will feel that he is their God and they will be as one with Him."

We have a sketch of her experience which we shall be glad to lay before our readers at the proper time. Her lectures were among the most profound and radical we have ever listened to—They are calculated to awaken thought and stir the deep fountains of human life, and thus do great good in the world. She is to be followed by our Brother Editor, E. V. Wilson, of whom we need say but little to the readers of the JOURNAL. He is very popular in Philadelphia, giving such a combination of strength and gentleness, apparent rudeness when aroused, yet coupled with the most tender and loving feeling that would help any one.

He is one of the grandest workers of the age, and we hope if our health, which has been very fair during this severe winter weather, will permit, to give our readers some reports of Bro. Wilson's sayings among us.

We have two lyceums in this city. The original, which had been hibernating, has been very successfully re-organized and is in a flourishing condition. Loudon Engle is conductor, and Mrs. S. M. Shumway, guardian. It meets on Sunday afternoons in our Hall.

Lyceum number two, at the Thompson St. church, has moved onward steadily since its origin. Mr. George Jackson is conductor and Mrs. Hartley, guardian.

The church on Thompson street, below Front, was formerly a Universalist church, but has been dedicated to Spiritualism for many years—regular meetings are held there.

There are numerous public circles in our city which are doing a good work, and we have a long list of public mediums who are quietly furnishing hundreds of tests to the seekers. Our papers are more eagerly sought after, but we think there should be an effort to extend their circulation everywhere.

### Married.

Married at the house of Dr. Jennings in Philadelphia, on the 14th of January, 1873, Riley M. Adams and Harriet Mitchell of Vineland, N. J.

We were called upon to assist in and witness this interesting ceremony, by our friends, and having stated that while on the one hand marriage had been a source of much suffering where uncongenial and improperly mated persons have been bound by legal ties, on the other hand where there is a proper physical, mental soul union from which result the greatest freedom and the most perfect confidence, then it was a source of profound happiness, in which each one became a true helpmeet to one another, without any restraint upon the proper and legitimate actions which life called for at our hands. Believing, as I did, that all such marriages should be encouraged, and that the parties who have such feelings are the ones to consummate the marriage, I read the following certificate, which being satisfactory to the parties, they signed it, she assuming the name of her husband. It was also witnessed by the parties present.

Whereas we—of— and—of— feeling drawn to each other in bonds of affection and love, and having respect for the customs of society in regard to the public announcement of marriage, hereby declare that we have entered into MARRIAGE RELATION with each other on grounds of mutual and perfect equality, and with promises of faithfulness unto each other.

In the presence of the angel hosts and of our earthly friends, we subscribe our names.

Witnesses.

### New Books.

THE CONSTITUTION OF THE UNITED STATES, by Geo. S. Williams, A. M. This work on the Constitution is the result of several years' experience in teaching classes in this branch of study, and has been prepared with special reference to the wants of pupils in the test of the school-room drill, the general interest of the public, and to aid in elevating the standard of instruction in our public schools. The merits of the work consist in the brevity, accuracy, and perspicuity of its definitions, and the pertinency of the notes and references; securing on the part of the pupils a familiarity with the text of the Constitution, and furnishing, without loss of time and labor, to teachers such additional sources of information as they may need for more full information. If studied carefully in our schools it is calculated to foster a love for order, law, and justice, and prepare the young for the various and responsible duties of citizens and electors under our system of representative government.

From HON. WILLIAM K. MCALLISTER, Justice of the Supreme Court of Illinois.  
WAUKEGAN, ILL., Jan. 13, 1872.

From my first knowledge of your work on the Constitution of the United States I have felt a deep interest in it, and have therefore examined it with considerable care; because I have a firm conviction that an accurate understanding by the intelligent masses of the people, of the theory of our Government, Federal and State, and their proper relations to each other, is indispensable to the perpetuity of the system. The statesmen—the great living teachers of former times to whom the people would listen—are all gone, and the masses are thrown upon their own resources. While they repose in fancied security, the process of withdrawing power from them and the States, and centralizing it in the Federal Government, may be silently and steadily going on. That our youth should be educated up to an accurate comprehension of the system is highly necessary; but that this branch has been neglected, not only in general education, but in the preparation of young men for the bar, must be confessed. It is my individual opinion that no person should be admitted to the bar who does not possess a fair degree of knowledge on this subject. Your work, as far as you have gone, embraces clear and well-supported expositions of the Constitution of the United States, and goes further to facilitate an acquaintance with that instrument than anything I have seen.

Respectfully yours, etc.,

W. K. MCALLISTER.

MR. GEORGE S. WILLIAMS.

Our esteemed friend, Major W. M. Taylor, Clerk of the Supreme Court at Ottawa, sends us this valuable book which we shall soon keep on sale.

## City Entertainments.

[For the week ending, Feb. 9th, 1873.]

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. The minstrels came out with a new programme last night full of good songs, dances and laughable sketches, which may serve to keep an audience in good humor for a week to come. Mr. Myers is keeping up the standard of this popular class of entertainment, which merits every encouragement, and the theatre is receiving a liberal share of patronage.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Byron's drama, "Blow for Blow," has been presented at Hooley's to a good audience. The play contains many points of absorbing interest, and has several well defined characterizations, among which may be chiefly noted John Drummond, by Mr. Padget, and Charley Scraggs, by John Dillon. This latter part is brimful of humor, and as enacted by Dillon, it is one of the best humorous delineations which has been presented for some time.

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Clara Louise Kellogg, and other equally as distinguished characters, are now at McVicker's, charming enthusiastic audiences. Of course, they will attract great attention during their sojourn in the city, for how could it be otherwise with real genuine merit? The audiences in attendance have been the most brilliant that ever assembled in Chicago. Wednesday, Lucca—Faust. Thursday, Kellogg—Linda. Friday, fifth opera night—Lucca. Saturday, Grand Lucca matinee.

## Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT. Address Station D, Box 61, Office 147 Broadway, New York. Money refunded when not answered.

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Cures all kinds of Chronic diseases by laying on of hands. Will cure the sick, the lame, etc., this Winter at No. 22 East Main st., Susquehanna depot, Susquehanna Co., Pa. The poor are healed without price. v13n101

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Misses Helen Grover & Lizzie L. Crosby HEALING, BUSINESS, AND TEST MEDIUMS. Magnetic treatment given. Examination and treatment given from lock of hair or photograph, to patients at a distance.

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Will give to those who visit him in person, or from photograph, or from lock of hair, readings of character, marked changes past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms, \$2.00 for full delineation; brief delineation, \$1.00. A. B. SEVERANCE, 457 Milwaukee St., Milwaukee, Wis. v13n101

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It will be gratifying to millions of sufferers throughout the world to learn that in their behalf a *MATERIALIZING CIRCLE* has been formed consisting of more than a score of chemists and physicians from the invincible world in which diseases of every kind or name will be successfully treated and many of them instantly cured by the magic touch of spirit hands or by medicines gathered from the elements by the invisible source. Invalids who will have medicine sent to them. Satisfaction guaranteed in every case or money refunded. Address, Spiritual and Magnetizing Institute, Care of Ray Calkins, Springfield, Ills. v13n101

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Makes Clairvoyant Examinations, gives Magnetic and Electrical treatment and administers Remedies. Treats all forms of disease with great success. Cures Catarrh, Impotent Consumption and Cancer, Dyspepsia, Epilepsy, Paralysis, Piles and Fistula without the knife; private diseases of men and women. Examinations and prescription \$3.00; with medicine for one month's treatment, \$5.00 to \$10.00. Agree cure, warranted, by mail, \$1.00. Constipation cured, warranted, \$1.00. Sitings for houses at a distance each, \$1.00. Send lock of hair, name, age, sex and leading symptom. Come to or address SAMUEL MAXWELL, M. D., 72 South Sixth St., Richmond, Ind. v13n101

Dr. Brown & Carroway,

Who are now making a successful tour through the Northwestern States, will make examinations and prescribe for diseases of every kind, who may be unable to visit them personally, by means of a lock of hair. Give name and address plainly. Enclose fee and stamp. If they are unable to get into sympathy with the patient will return money.

Examination, ————— \$ 2.00  
Prescription, ————— \$ 1.00  
They will send magnetized paper to all who may apply on receipt of address and 50 cts.  
Address till further notice

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MRS. A. H. ROBINSON,

Healing, Psychometric & Business Medium,

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the medicine, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.



## Inner-Life Department.

## CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

## Philadelphia Circle of Light.

Dr. J. W. Hartleman.

What more important subject can we speak of than the one that for a few minutes, I will call your attention to? Let us look upon the soul, but first look upon the morning and evening stars and the noonday sun. To accomplish this I will take you on a journey with me to the inner-life—there to see the avenues that lead to the temple of light, that temple that will lift up all fallen stars above their misery, and place them where they shall shine with a new glory. Let them rise with your and our efforts, until they become fixed stars—this is one of the grandest of all works for Spiritualists to do. Then take them into the broad fields of light where at noonday the sun with its bright rays will fall upon them. Oh! that you all might be such luminous bodies as the sun, so that you might impart renewed life in the morning to these suffering mortals, and may you continue to open the portals of charity all day to downtrodden humanity, and when you, in the evening, go down like the sun in the West, may you rise again next morning just as bright and strong for renewed work.

Then there is that telegraph that will reveal new stars to each one of you, and may you all be fixed stars held by the spirit of love, which endeavors to penetrate into every dark place. Let that great monarch, priestcraft, receive your light, for it is a mighty power for evil in the land; yet with all have charity and pity, for pity is akin to love, and these stars all go traveling together in the great constellation of truth.

Oh, for that telescope that can reveal the past, present and the future, so that the light of truth shall be given to these poor ones. Keep the soul clear from the rust of inactivity. Keep these treasures pure and cement them with pure love. Behold the spirit has come, and revealed unto you that man is not anything but spirit. What have you come out to see, "a red shaken by the wind"? No, indeed, it is not possible for a hurricane to blow down one single timber of the immortality of the soul! Oh, this soul communion; this flow of soul to soul, how sweet it is. May it be such that the fiercest and darkest storms will not obstruct its serenity. You can see its light, and feel the warmth of the stars. Each star has a soul of its own; they rise above each wave and mountain, and follow the star of truth, and you will be placed in the fields of nature to cultivate the sweetest flowers of soul communion. Come with me and look out of the windows at that want of love and charity, that will cause the separation of husband and wife, sister and brother. Each one makes his or her own Hell of hatred. Pardon me for introducing this subject here, but you can easily see the bigotry, hatred and want of charity existing in the world.

Then come with me to the inner-chamber of the soul, and see the Heavenly bodies first; then look through the telescope of truth and see revealed an endless eternity of existence!

Emily Livingston.

Oh! yes, I would like to give my testimony concerning these truths. I passed away but a few hours since and can scarcely tell where I am. I was told to come here and tell something about the beauties of the soul. I trusted so much in the sayings of the church, and they erect such dark valleys of fear! I feel much stronger since returning. God is the only ruler, and Heaven is indeed love. I am going to sing, "Sweet Home" as I never sung it before. My name is Emily Livingston, and I lived near Tallahassee, Florida.

Prof. Hare.

Prof. Hare took each member of the circle by the hand in turn, and greeted them with his compliments and kind appreciation of what each one had done individually toward the continuation, harmony and success of the circle, as well as for the reporting of the communications and proceedings for the benefit of the world at large. He sends his compliments to the editor of the JOURNAL, and also thanked him for publishing in his paper these communications. He closed by adding, "May God grant you all happiness, just as you deserve it."

Col. James Wall.

I have come at this time to bear testimony of that Circle of Light in the upper chamber, above all darkness, to bring to you stars of truth. I came in here with my friend from New Jersey [a member of the circle recognized this spirit] and how glad I am that he is endeavoring to penetrate through the walls of darkness. How he must look to that heavenly chamber of light above his own earthly conditions. How glad I am that I have come with the right one, and he has just brought me here at the beginning of the New Year. I want to be a Representative yet from my own State of New Jersey. How many men and women want to be polished in so many respects. You shall be the means yet of sending out an almighty shot in your own place. I am in a country where every thing is peace and rest, and how glad that I am to give in this testimony; but I have received assistance here from the heavenly shores, by my friend, the bishop; he has, indeed, been my friend. I must now wend my way back to realms of light.

D. Aubigne.

I come at this time to say only a few words to some. Remember this present year, because the fiery angel, but not the fiery fiend, is coming this way [Philadelphia], and will pay you a friendly call. See how grand the "Banner" has risen, Phoenix-like, from the flames. See also how that star in the West has risen. See the result, and then tell us that fire is of no service. Fire consumes all the grosser elements so that the finer ones are perfected. Fire consumes every particle of the principle of cold around it by making heat. It dispels the opposite condition. Just so you will find that the coldness of the world is brought out by fire, and charity and warmth of heart takes its place. Some say why do the spirits not tell these things?

If I should tell you you would arrest and put in prison the person who published them. What is the use of spirits, who do not cherish and protect their friends, you again ask? But I say, what use is your God, unless he can cherish and protect his own churches from fire? The Westminster catechism is far shorter than the catechism of life, which will take endless ages to read. They are afraid that light will come in through the windows of the churches, so they paint and stain the glass to keep it out; but there is no stained glass here—all is transparent. Many of them come here having their spiritual vision stained so that they can't see until some spirit comes along

and shows them the way. Gabriel will never come here to blow his trumpet; this was only one of the vain vagaries of the church. Every thing with them is saved through blood, but that is only another vagary!

Here on earth we always lived in strict harmony with the principles that were preached to us, and every two or three months partook of the body and blood of Christ; but it seems to me it must be an infinite body that can be cut up in so many pieces. You can not mix oil and water, neither can you mix this vagary of the church, with the spiritual truths of life. At this day, there are some mediums who are doing greater things than Jesus ever did, but the church call them "humbugs." Did not Jesus say that his followers would do greater things than even he? I think that word has not been given full weight with them. They go to the church for fashion, to see the effects of the modiste. I come with these words of the new revelation, but they shut out much of the God and Christ-like principle of love. To the Bible they give their own construction and if you do not agree with them, they anathematize you or take you to the courts, unless you have plenty of money.

The soul is so grand that the Great Spirit is its architect. Let each one of you worship only at that altar that knows no standing still, but is moving onward forever and ever.

## Letter from the South.

DEAR JOURNAL.—The record of the year 1872 is with the past. How much of good and ill has been folded in its bosom—some to re-awaken into changeable multiplicity of ultimates; others to sleep in forgetfulness until stirred by some unseen and unlooked for memory that recalls it. What a world of experiences it has given to many—the itinerant among that number! Its beginning saw me starting from Terra Haute, Ind., to the eastward, at the end of which journey, lay Baltimore, Md.; and its closing day—passing over the wide margin of its whole history—found me at the close of a two months' engagement, at New Orleans, La., ready to begin the New Year. I am still in this genial latitude among the warm-hearted souls of

ATLANTA, GEORGIA.

As a city—ranking among the highest for attractions, New Orleans can never be overdrawn. Her streets are wide, and often skirted on either side by frequent gardens of orange, magnolia, and other beautiful trees and vines; with blue violets and roses to shed their luscious fragrance, even in December. Her people are warm-hearted, sympathetic and impulsive, and are duly appreciative of the benefits afforded by their peculiar climate and beautiful surroundings. Nothing can picture the realization of nature's smiles as seen here, save the actual reality. The beautiful live-oak, with its wide spreading arms; the constant green that meets the eyes on every side, and even the thicket that fills the swamps and lagoons around her rim, are pictures of artistic beauty. Broad-spreading fans of ferns and palms rise out of the sloughy depths in spiral beauty, while the long festoons of gray moss that droops from every branch, sways and undulates with every breath of air, with the very grace and poetry of motion, and keep up a sad low moan, like the sighing of the pines.

New Orleans, religiously, is principally Catholic, and its influence is felt generally. The Reform Jews have a Synagogue just completed, that surpasses all other Churches there, and the finest organ, with one exception, in this country—so they claim. Every Saturday found me a listener to its majestic, soul-inspiring music, and to the excellent practical teachings of their Rabbi. The Spiritualists have a neat and cheerful Hall, a small, though earnest Society, who will, with experience and proper measures, build up from their infantile Society, one that will become the nucleus of the great South-west. Like most other societies, they have had some severe difficulties to surmount. This present season has sent them the great horse epidemic, and the disastrous political difficulties that threatened much, and suspended almost every manner of business interest.

There are several very excellent mediums who are located in the city and rapidly developing, among whom, for physical manifestations, the little daughters of the Secretary of the Society (George W. Kendall), are giving such phenomena as the tying with ropes, independent slate writing, etc., with a promise of more, which will doubtless come, when their little frames can accommodate by growth, sufficient magnetic power to support the influences that direct them. For mental control, Mrs. Simpson is used. She is just being developed, and has made remarkable progress lately. She most certainly has rare and remarkable gifts. She has also the independent slate writing, is sometimes lifted and carried about the room, but excels most in the mental control. Time will do much more for all these. There are many others of different degrees and powers.

The people throughout the South want tests and tangible evidences to convince them. There is a great field open in this section of country. The people are hungering for the truth; yet the workers are few. Patient work is what is required to make the sympathetic and generous hearted multitude a grand concourse of liberalized people throughout the whole South.

This would be a magnificent country, if shrined among friends, but bitter is the labor that must build up against and outlive the prejudice. How can this be otherwise? Many a blackened chimney still stands like a sentinel monument above buried hopes, and amid the mouldering ruins of the homes of a people made shelterless by the devastations of red-handed war.

C. Fannie Allyn, Charles Foster, and Mrs. Hollis are now in New Orleans. I see by the papers that they are attracting considerable attention. Daniel Hull is stirring Orthodoxy up pretty extensively at Memphis, and the cause is progressing rapidly here, of which I shall write more fully in my next. The Rev. Dr. Harrison, of this city, is to debate with Moses Hull, in May next, at Nashville, and has been challenged by the Rev. Dr. Graves—a celebrated divine of the latter place also. Thus the work goes on in the South. Every one seems ready to hear something more of this philosophy, and all are anxious for a sign.

The action taken by the Methodist Conference, at Memphis, in relation to Rev. Samuel Watson, author of "The Clock Struck One," and his withdrawal from the Ministry and the Church, together with the book itself, has created a universal sensation throughout the South.

Our noble sister, Mary Phelps, of Mo., seems moved upon by some overshadowing spirit of generosity, in the offer she makes regarding her school. It is just what is needed in all communities; a glorious enterprise—an industrial and educational home school for the women of to day. Who will hold up the hands of our great-hearted sister? May angels bless her by sending the co-operation of unselfish mortals, with means and encouragement to help her, is my prayer!

Your JOURNAL, of the 25th, is just at hand, laden with rich gifts of thought and spiritual meat for the soul-hungry. God bless you always and send you success. Yours in the good work.

ADDIE L. BALLOU.

Atlanta, Ga., January 20th, 1873.

## Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

ROXBOROUGH, PENN.—R. Cope writes.—A little over one year ago I was handed a copy of the JOURNAL by a friend. I would not now be without it for twice its real value.

MARQUETTE, MICH.—W. A. Gray writes.—A good physical medium can do well to call here. If Brothers Rena, Bastian or Winslow will come, we will do well by them. Address W. A. Gray, or T. More, Marquette, Mich.

SHELLBURG, IOWA.—S. H. G. Rathbun writes.—We have just had a soul-stirring and soul-refreshing series of lectures by L. E. Cummings, delivered in I. L. Budd's large brick hall. The Liberalists of the village were out to hear him.

INDIANOLA, TEX.—Susan J. Finch writes.—There are a faithful few here, who feel able to undertake so much for our cause, and the minds of the people are open to conviction, the general cry is, "Show us a sign." We want a good, developed test medium.

DANSVILLE, N. Y.—A. Quigby writes.—Inclosed find Post-office Order for two dollars. The account was handed me by Mrs. S. Stacy, of this city, a widow, eighty-five years old, and poor. Last year a few friends paid for the paper for her; this year she has earned the money by sewing, and proposes to pay for it herself.

We will join with you in your act of kindness and send the paper one year for the two dollars.—[Ed. JOURNAL.]

WEST LAFAYETTE, OHIO.—J. S. Burr writes.—I wish the LITTLE BOUQUET as soon as published. Will remit on receipt of first number. When may I expect it? Spiritualism is gradually working its way hereabouts. Oh, for test mediums, lecturers, etc., to keep us few mortals along.

The publication is only delayed for a more auspicious time for people to feel able to pay for it. The country was never so bare of money and so full of "produce," as now. Farmers will send forward their grain in the Spring, we hope, then all classes will have money. Our best judgment dictates not to launch the little beauty upon the public at an inauspicious time. We will only say, that its publication is a fixed fact, and it will appear at the earliest practical moment. We hope to receive orders for specimen numbers at least, from all parts of the country. Terms per year \$1.50; single copies 15 cents.—[Ed. JOURNAL.]

SAN BERNADINO, CAL.—I. W. Smith writes.—The Spiritualists of San Bernadino have been entertained by a course of highly interesting lectures from distinguished Bro. Dr. J. J. J. So far as the Spiritualists of this inland town are concerned, I must say that nothing exists to prevent success, and although we have been greatly embarrassed financially in the erection of Liberal Hall, nevertheless we are full of hope and confidence that all will be right in time.

W. L. W.—Writes.—I like your editorial remarks headed, "Protestants and the Holy Ministry." Why should they refuse to officiate at the grave of Maud Merrill, when nearly every man who helped to make her what she was, will not have to depend on the "little church around the corner" for a Christian burial? Why is it that the unfortunate woman is a low outcast, and the society of her murderers or seducers meet their victims in spirit-life, it will be them who will have to look up to see their victims.

LIVONIA STATION, N. Y.—Dr. A. L. Bailey writes.—Being deeply interested in your JOURNAL and the promotion of truth, I have just obtained my first subscriber, who I hasten to send you. To you this will simply be a repetition of the same old story—to wit: He investigated, became convinced, and now wants your paper. Another gentleman went from here a few days since to investigate, and, returning, whispered in my ear that he received satisfactory and convincing tests.

ASHLAND, NEB.—A. W. Pratt writes.—We have had a number of good and valuable lectures from Bro. J. H. Randall, of Ohio, which have created quite a stir among us, and a number who had before scorned Modern Spiritualism and its advocates, express a strong desire to investigate and see if there be anything real and good in it. To the impetus already given, the JOURNAL placed in the hands of thirty-seven intelligent readers, will add strength and vigor, which will ultimately result in abundant fruit. I would suggest that Spiritualists in other localities might lend a helping hand to the cause of truth and reason and make light to shine in darkness by placing the JOURNAL in the hands of a like number of readers. May I give his angels charge concerning you, and the JOURNAL, and your glorious work.

Thanks, brother. If our friends who now take the JOURNAL would make a like effort they would have two-thirds of their neighbors deeply interested in Spiritualism in less than six months. Only think of it—this brother, by a little effort for a day or two, in a little town out in Nebraska, obtained thirty-four new subscribers for the JOURNAL. Only think of a large nice paper like the JOURNAL for the nominal sum of fifty cents for three months!—the simple cost of the blank paper. Come friends, one and all, take heed for the sake of good company, if nothing else, and follow the example of Bro. Pratt.—[Ed. JOURNAL.]

LESLIE, MICH.—Elijah Woodworth writes.—By your permission, we send you a brief report of spirit pictures taken by Leslie, Ingham Co., Mich., by B. S. Gifford. Pictures are taken with spirit likenesses on the negative plate, and occasionally the likeness of tame or wild animals appear. He has another phase of a peculiar cast—a head, lined around about it with other forms, plainly seen and recognized by the sitters. These claim to be ancient dwellers on this earth. First, those that lived (as the fable goes) in the days of the mythic god Saturn. Second, those that present themselves who were inhabitants on this earth in the days (as the mythologist said) of the mythic god Jupiter, the reputed father of the gods of heathen mythology; that is, in the days when men began to transmit historical records in the form of fables, fictions, in characters, hieroglyphics and symbolic pictures, called fabulous history. Third, those that lived all along down from those times to the present. An invitation is extended to all persons to call and see for themselves.

NEW LONDON, MINN.—M. E. Chandler writes.—One year ago ours was the only JOURNAL coming to this office, but through our earnest efforts there are now six (that is if you received my last letter sent just before New Year) which is not very bad for a thinly settled place like this. We have also had some spiritual manifestations in this vicinity of late. An old gentleman by the name of Daniels, who died about a year and a half ago, has appeared to his wife twice, and to his daughter once. The daughter's husband told us recently that his wife shook hands with her father and his hand was very cold. The parties belong to the Baptist church, and are considered respectable people. We do not doubt this—the spirit told both his wife and daughter that there was no truth in Spiritualism—it was all humbug! Now the communion of spirits with mortals is the main point in our doctrine, the very thing the Orthodox world have been disputing for the last twenty-five years or more, and did not his coming back prove this to be true? It is strange what prejudice or bigotry can do for some people.

NEWARK, N. J.—W. H. Willard writes.—I want to tell you of some of the wonderful spirit powers we have here in our midst. I called on Mrs. A. L. Linsley, of 230 Walnut street, Newark, and had the best sitting I have ever had. The clairvoyance of her guides, combined with the tests I received, was wonderful. At her seance the dining table was pulled apart almost the moment we were seated around it. Four stout men could not close it. It was also moved about with four or five men sitting on the top of it.

Tunes were played, tattoo drummed. Some of the gentlemen present scratched on the table, and were answered precisely in the same way. The gas was burning brightly all the time. Mrs. Linsley's little daughter, about ten years old, was controlled by an Indian, and gave some fine tests. The child will certainly be an answer sealed letters can not be surpassed. I gave her one quilled in diamonds, which was answered correctly. In all my experience among mediums Mrs. Linsley is the best I have ever met. Her deportment as a lady is that which commands respect. Her grace and ease in conversation is sure to win for her success.

DODGEVILLE, WIS.—S. Clegg writes.—I wish to say a word for Mrs. L. H. Perkins, trance speaker and test medium. That estimable lady has accomplished a work in the spiritual field of labor few can boast of. She has agitated the stagnant pool of Orthodoxy, the areas of which is eight hundred square miles. Her lectures and tests have not been surpassed by any. Many of the Orthodox wish that her last funeral rites were read. This is evident, for the local papers here have announced her death in Chicago, as follows: "We understand from report, that Mrs. Perkins, the wonderful Spiritualist, is no more; that she had one trance more than the law allowed. She went into a trance during one of her lectures in the city of Chicago, from which she never recovered, and is now in the spirit-land." She attended large seances in each town after the first lecture. She has done a great work here, and was the right person in the right place.

GOLD HILL, NEV.—Extract from a private letter from Alf. Duten, brother of Lizzie Duten.—I tried to find that "McDonough Ghost Story" for you, but could not, as everybody "gobbled" it up, and got every paper containing it. I almost forgot the story, but this was about it—Ates McDonough was a young girl about sixteen or seventeen years old. Her father died about seven years ago. She and those she lives with, are all Catholics. A couple of months or so ago, she says her father appeared to her. She could see him dressed just as he was in life, and she held several conversations with him. She and those she lived with were much astonished, and told the priests. The priests investigated, and, to make a long story short, believed, and actually became Spiritualists. They heard the man talk, and held several conversations, asking many hard questions. He said he had been in purgatory seven years, but was about getting out of it. Purgatory, according to his account, was only five minutes' distance from Virginia City. He told Agnes that in a week from the time he and the priests had their last talk, he should leave for Heaven, which was not a great distance off, and didn't know that he would ever talk with her again. On the day specified he called, and, going to the door, she saw him go up to Heaven, with a bright pair of angels' wings to do it. That's all. This has played the 4-2-1 with the Catholic belief here, and demoralized things. The priests came out in a big card, confirming all this, and I nailed them all in an editorial, claiming them as first-class Spiritualists.

LAMOILE, IOWA.—G. W. Gore writes.—Perhaps a few items with regard to our Progressive Harmonial Community will prove interesting to Spiritualists in general. It is based on principles of the Harmonial Philosophy. It is composed of two circles, an outer and an inner one. The outer circle has been in existence for nearly five years, being chartered May 7th, 1868. It is conducted on the principle of co-operation, much the same as the common joint-stock principle, and has been engaged in agriculture, stock-raising and gardening; also in mining operations, with according to the last report, great success. The inner circle, to which I belong, is based on the system of communism, after the model of the Primitive Christian church—only instead of the Hebrew Bible we have adopted the Harmonial Philosophy as our guide. This circle was founded last fall and is also engaged in farming, stock-raising and gardening. There is also a group employed in well digging with machine, and the water is found by spirit power, and the exact spot to bore is indicated, with the depth, etc., so that we are able to insure the water. Our Orthodox friends tell us it is all the work of the Devil, but sensible people think it must be a pretty good sort of a Devil that would show people where they could find good water in abundance; and the best of the joke is that preachers, men of God, come to us to get us to use this spirit power to find water for them. If this is not according to their own showing, hiring the Devil to do the Lord's work, what else is it? But to return to my subject: in both of those circles all persons admitted who bring in capital, whether large amount or small, receive ample and satisfactory security for it, and whenever they wish to withdraw, will receive back the full amount with legal interest. They also will not be compelled to do so, and wherever they prefer, we have a good medical medium among us and need some cases of starlet fever lately, cured rapidly by spirit friends. We have three hundred and fifty acres of excellent land, two hundred and fifty improved, and raised last year, immense quantities of corn, wheat, oats, potatoes, etc. We only receive members after a probationary period of one year. In this circle everything is regulated by unanimity, but in the outer circle they control their business by a majority of votes. All applications are submitted to our spirit guides and they determine the proper persons to admit. Our guides tell us we will succeed.

SMYRNA, MICH.—Mrs. M. J. Howe writes.—Thinking that a few words concerning this little out-of-the-way place may be of some interest, I will endeavor to give a brief account. This little town, situated in the north-west corner of the county of Ionia, contains four classes of people, or as I might say, people of four different beliefs—Baptists, Congregationalists, Liberalists and Spiritualists, and there are also two or three Tom Paine Baptists dip church-goers, infidels. The Baptists dip their converts completely under water and prove it by the Bible (Mat. 10: 22). The Congregationalists are under the floor of the pulpit or altar of the church, and is filled with water from the river, drawn in barrels, and poured in at the top. By the time thirteen or more are baptized, you may judge as to the purity of the water. I suppose this must be a reason why so many backslide. Of course the Baptists do not like the Congregationalists, for they sprinkle water on the heads of those that wish to unite with the Congregationalists, and prove it by the same Bible (Ezekiel 36: 25). Even this does not make friends of the two churches, for each church has its idol—found in the same bible—King James' version; but is it any wonder when we know they both worship a book containing twenty-four thousand errors? Then what can be expected of the rest of us? The Liberalists come next in our midst? The Baptists come next in our midst. Woe to them for they serve God and Mammon! Some help one church, some help the other, and just so long as the two churches have these supporters, they will continue to exist—and their wranglings and bad example also. These are to be pitied, for they know not what they do. Spiritualists are at work. They are in earnest. The RELIGIO-PHILOSOPHICAL JOURNAL is loaned and given away to every one that will read it. We commenced taking it the 23rd of last March, and have just one paper left. We have also loaned what few books we own, and might cast a few crumbs upon the troubled waters. Mr. Filbrick is an earnest worker, and having means he keeps books going from one to another as fast as they can be read, thereby sowing seeds of comfort and happiness to all who will partake. There are also others, but for want of space shall omit their names. Benjamin Todd has been here and delivered five good lectures. Mr. Lusk spoke four times with words of wisdom. May all profit thereby. The Tom Paine men mind their own business and ask only a proof of immortality—that will satisfy them. They do not give anything toward the support of the two churches, thereby doing no evil, if they can do no good. I good respectable men they are, and their example is worth something.

WAVERLY, N. Y.—Dr. H. P. Fairfield writes.—DEAR JOURNAL.—Everybody who recognizes the law of progress, is speaking in your praise, and I am happy to inform you that the life and power, the love and wisdom of the angel-world, is manifested, recognized and appreciated by the citizens of Waverly. Reform and progress are the universal watchwords. Spiritualism is uppermost in a religion in this place; in fact there has been for the past year a continual revival in spiritual

things. The Clergy, the Church and the Devil, have no good part in the work. The people are learning to get along in the journey of life without them. I have been speaking during the past month for the good spiritual society here. They are harmonious and in good working order. I should be glad to remain longer with them, as they desire me to, but am engaged with them, in Wilmington, Del., through the month of February. I am ready to make engagements for the Spring and Summer months. Address Dr. H. P. Fairfield, Ancora, Camden Co., New Jersey.

## The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

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A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

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## Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

## TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871. For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Corner Adams and Fifth Avenue, Chicago.

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## Frontier Department.

BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

### SPIRITUALISM.

Nuts for Theologians to Crack—the Bible full of it, and Mr. Wilson ready to Prove it.

His Lecture Last Night.

[Lexington, Ky., Daily Press.]

Notwithstanding the severity of the weather last evening, and the fact that the younger portion of our citizens love Rip Van Winkle better than they do communion with friends "not dead, but gone before," the lecture room of the library building was comfortably filled with an audience composed of thinking men and women of the city, gathered to hear Mr. E. V. Wilson, of Chicago, Illinois, discuss the interesting question of Spiritualism—interesting because so little understood. In the audience we noticed a couple of our most eminent divines, one of whom a short time ago made this subject the occasion of a discourse, rich in thought and covering a broad field of study. The lecture of itself occupied considerably longer time in its delivery than we had anticipated, though during the whole time he was listened to with the most marked attention.

We regret that we are unable to give to Mr. Wilson's lecture the particular attention it deserves, but the lateness of the hour at which he closed, and the crowd of matter already on hand, prevents us giving more than a hasty notice of his remarks.

Beginning his remarks, he announced himself a radical in the strictest sense of the word, though not abusive. He next declared his firm belief in, and adherence to, the doctrine of Spiritualism. While he is a Spiritualist, he is at the same time a firm believer in the Bible, drawing therefrom his views and theories on Spiritualism. To use his own expression, he "believed more in the book than most preachers do, differing from them only in the conclusions drawn." Mr. Wilson advocates the theory that the mind is the best of man, and that while the body molds and returns to mother earth, the soul lives on and enters into another—a new life. While he believes in the Bible, he denies that he is a Christian, that is in the sense in which a Catholic would disclaim connection with the Methodist Church, and vice versa. He declares that man is a necessity to God; that the mouth of man is the mouth of God, and that all communications emanating from God must come through man.

In support of the spiritualistic theories advanced and advocated last night, he quoted quite a number of passages from Holy Writ, dwelling particularly upon the history of Saul and the Witch of Endor.

He commented freely upon the practice of preachers of alluding to this character in Old Testament history as "the old hag," etc., and claiming that if they disbelieve that portion of Sacred History, they must reject the whole, and at the same time arguing that she was a medium.

In the New Testament he drew largely from Revelations and the writings of Paul to prove the existence of spirits, and the ability to exercise mediumistic powers. There were a number of other arguments advanced to support his theory, but our want of space compels us to pass them by. Leaving the Bible for the time being, he asserted that the powers of mediumship displayed by the Witch of Endor, are being daily exercised in this age of improvement, and to prove his assertion he entertained his audience at some length with the revelation of incident from his own history. Many of these instances and illustrations were full of interest, and the impressive manner of their relation detract not one whit from that interest. We regret that we are not able to give our readers this morning some of these remarkable illustrations. They were well worthy an appearance in print.

The next advance made by Mr. Wilson was upon what he chose to call animal Spiritualism, and, if we understood him correctly, he invested the lower grades of animate creation with a spiritual nature, and gave them the power of going above their position and possessing themselves of the tangible in man, de-throned of his mental faculties. To prove this he mentioned a large number of instances of rabies caused by the bite of dogs, snakes and insects.

The next and most interesting portion of the lecture, albeit all was interesting, was this wonderful exercise of his clairvoyant powers before the audience. If we are not mistaken he gave nine different exhibitions of this unique attribute, and of the entire number only two of them failed, and one of these, dating eight years back, was not remembered by the gentleman who was the clairvoyant's subject.

Besides being a Spiritualist Mr. Wilson is something of a Parapsychologist, and his description of the temperament of Mr. Williams was by gentlemen well acquainted with Mr. W., said to have been eminently correct. From the life of that gentleman he gave a number of excerpts, and in every instance, save one, he was correct. With Mr. Hale, Mr. Williams, Dr. Sharp and lady he was wonderfully correct in picturing scenes from their past life, the mention of which by Mr. Wilson were not in the slightest anticipated by the parties, and which had long since been buried beneath the dust of "dead years long ago."

His evidence of his ability to speak of the past, and speak with accuracy, sets at rest the idea of "mind reading." We have heretofore been skeptical on this point, but last night we were convinced that once at least there was no "mind reading," or exercise of psychic force.

As Mr. Wilson intends delivering a course of lectures in this city, our citizens will have an ample opportunity to hear him, and through the columns of the Press we will endeavor to keep them posted upon his lectures.

In appearance Mr. Wilson is large and commanding, a florid complexion, a heavy suit of hair falling upon his shoulders, with flowing beard, nearly white, (as is his hair.) As a speaker he is fluent, and well calculated to interest. During his stay in this city we predict for him good audiences.

### Mr. Seward's Religious Views.

We present our readers the following as the conclusions of a great man. Are they Spiritualistic or of the Advent faith—which? At any rate they are worthy of careful attention. Mr. Seward does not mention the name of

Christ once in connection with his views, notwithstanding he refers to "an enlightened view of the Christian religion." "She still lives in the condition which the church styles the place of departed spirits," etc., but see what a correspondent of the New York Herald from Auburn says:

The religious views of Mr. Seward are quite a topic of discussion just now, and in that connection it may be proper to give the Herald readers experiences of one of his intimate clerical friends, who says that Governor Seward firmly believed the doctrine of the immortality of the soul or spirit, and of its ultimate reunion of some form of immortalized body after the interval of separation called death, according to the intimation contained in the fifteenth chapter of St. Paul's First Epistle to the Corinthians. It was his manner of expressing his ideas upon the subject to say that there is not any real death; that the life with which a human being is invested at his birth is an emanation from the Deity and is immortal; that the first clay body in which it is tabernacled wears out and perishes; that the spiritual life continues to exist thenceforth in a disembodied state until the occurrence of the greatest of all marvels, the great consummation, viz: the resurrection and rehabilitation of the body, its union again in some form with the life or spirit, and the creation of a new heaven and a new earth, when man ascends to a higher sphere of existence. Hence it was his habit to speak of what we call death as a temporary sleep of the body, and of the future state, so called, of the soul or spirit, as the

TWO FUTURE STATES OF EXISTENCE. The first time the Governor mentioned his views at length upon this subject was at the burial on Fort Hill of Judge Miller.

"His dust merely sleeps temporarily," he remarked; "but the Judge himself is still alive." Then in a measured and very impressive manner, he repeated a few lines from the hymn to Death.

"Such," he continued, "is the doctrine, the faith and the hope of the Christian religion. It is the adopted destiny of man."

In the month of June of 1865, when the sexton was preparing the grave of Fort Hill for Mrs. Seward, the Governor went there, in company with Baron Stoeckel, General Hancock and Dr. Norris, to give the required directions, and sat for a while with them upon a rustic seat on the ground, when the Baron remarked that he was unable to realize the fact that Mrs. Seward was dead.

"She is not," replied the Governor, "she still lives. She still lives in the condition on which the church styles the place of departed spirits." There is no such thing as death of the soul of life. It is the body alone which sleeps, and that only for a limited but unrevealed season. So we read and so we believe."

"That," returned the Baron, "is a very comfortable reflection."

"It is not only a comfortable reflection," continued the Governor, "but it is consolation afforded by an enlightened view of the Christian religion."

The same was advanced by the Governor at the time of burial by the side of her mother of his daughter Frances.

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**WOOD & HOLBROOK,**  
15 Leight St., New York  
P. S. "The March number will have a paper entitled DO MOTHERS MARK THEIR CHILDREN?" And another giving statistics against vaccination. v13n2213

## THERE! THERE! IT IS DONE!

Yes, reader, my soul-child is born and his name is Rastus Wak-up-the-dead-churchmen, which being interpreted means **COMMON SENSE THEOLOGICAL**. This child was begotten by the condition of self-evident principles, hence he is profoundly legitimate. He stands alone from his birth, says nothing but in rhyme, and never talks without saying something. He is born without any "vell over his face," but with the key to theological mysteries in his hand. Scribes, Pharisees and Hypocrites turn pale in his presence and yet he is a spicy, comic fellow who cracks jokes just as easily as he cracks the shell of popular appearances. See how he doors the Devil.

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Of heads too full at the base,  
Now answers well to all the Devil  
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P. S. Rastus was not "still-born" and born to be still. Agents are jubilant; expressmen and post masters are already busy in his service. HE TAKES because both his eyes are "single" to the naked truth. 2t

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## THE DEBATABLE LAND

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## WITH ILLUSTRATIVE NARRATIONS

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Author of Foot-falls on the Boundary of Another World, "Beyond the Breakers," etc.

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I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired. M. K. SMITH.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color; soft and lively as that of a young man of twenty.

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**TREES! TREES! TREES!**

Some eight years since, traveling in cold regions witnessing the great want and desire for fruit, and the expense and disappointment of raising fruit in cold climates, and believing Providence had made ample provision, and that varieties of fruit could be found adapted to such localities, and noticing the crab apple flourish and bear in the coldest and most barren conditions we saw it only necessary to get valuable varieties of fruit of that species of tree to obtain the desired object. And after much effort we have obtained several varieties of great beauty and excellence, much preferred to the apple for sauce, pie, cooking, and cider, and some valuable to eat from the hand, and one sweet, superior for baking. None need pairing for drying or cooking in any shape.

Not only is the crab a great acquisition to cold climates, but New England and the older States where the apple is fast failing, may find them equally valuable both for fruit and stocks. But we do not recommend for stocks the slow growing common Liberator. We have some varieties, much more vigorous growers than the apple, being as large at five years as the apple at nine or ten.

They generally fruit the second year, and numbers to whom we have sold in lots have gathered a barrel each, from trees only five years planted, which sold in Boston at TEN DOLLARS A BARREL, giving them \$7.50 EACH TREE.

Nett. Mr. L. D. Herrick, of Randolph, Vt., under date of Nov. 19th, 1873, says in reference to the fruit of crab trees purchased of us, and planted three years last Spring: "I gathered last Fall from the 280 trees 43 barrels, 291 sent to Boston, which sold for \$172, besides one barrel Hyslop (being too ripe) sold for only \$12. From the remainder I made five barrels of cider. If I had had then the experience in shipping fruit I now have, I would have received from one third to one half more than I did."

The following is from one of our most respected citizens, a large and successful fruit grower and dealer:

E. SHARP & SON: You inquire how I succeeded with the crab trees I bought of you four years ago. They came into bearing the second year, and last Fall I sold over 40 dollars worth of fruit.

LaSalle, Niagara Co., N. Y., May, 2nd, 1873. A. M. Chesbrough. His experience induced him to purchase of us last Spring 500 more of the same kind.

We sent our fruit to Boston last Fall. One variety we sold at \$16.66 and the other at \$10 a barrel.

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A gentleman from Pennsylvania, stated to us lately, that his father planted a crab orchard and some years past grafted it entire to choice kinds of apples, that it commenced bearing the second year, and although other orchards in the vicinity had failed of fruiting, that had b. me abundantly every year, and had made a vigorous growth, and was now the most valuable orchard in that part. And should New England and other parts where the apple is failing, resort to the crab (which is the parent of the apple) for stocks, they might probably have fruit as abundant as in years past.

WE HAVE FOR SALE A GENERAL ASSORTMENT OF NURSERY STOCK, AND OVER A MILLION TREES OF APPLE AND CRABS OF DIFFERENT VARIETIES, ADAPTED TO ALL LOCALITIES, FROM ONE TO FIVE YEARS GROWTH.

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E. SHARP & SON, Lockport, N. Y., Jan. 15th, 1873. v13n2013

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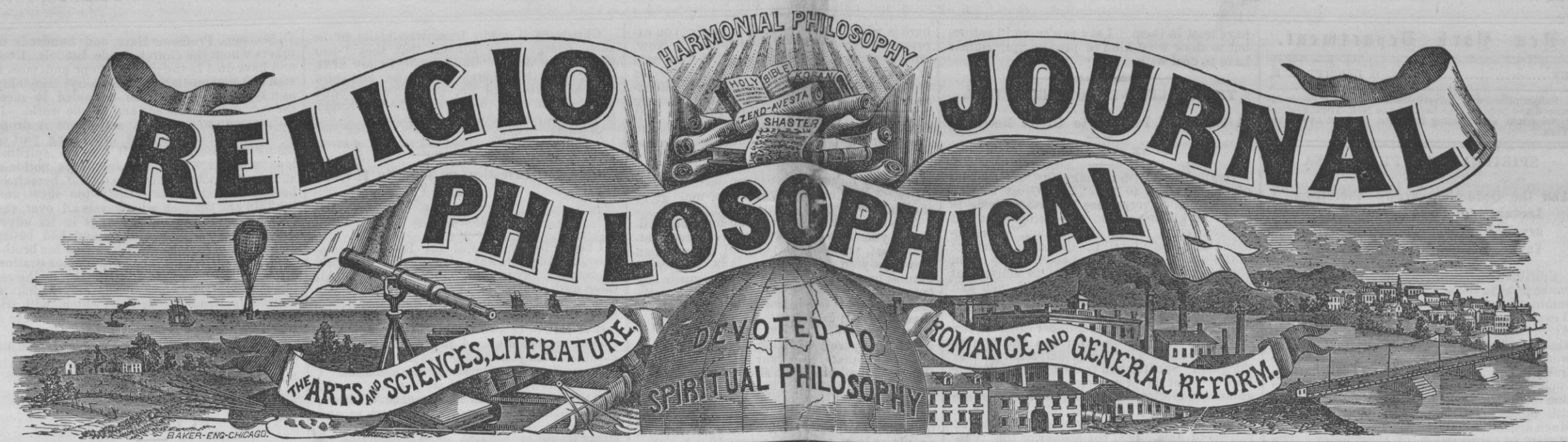
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VOL. XIII.

S. S. JONES, EDITOR,  
PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 23, 1873.

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NO. 23.

## Original Poetry.

### MOURN NOT.

BY MALCOLM TAYLOR.

Ye Mourners, weeping cease,  
Be not with grief distressed,  
The soul has found release,  
The body is at rest.

Die! all things mortal must;  
Behold! the marble urn  
That shrines the sacred dust  
Shall crumble in its turn!

The golden tasseled grain  
Is garnered as a crop;  
While Autumn's pelted rain  
Makes Summer's blossoms drop.

The leaves they do decay,  
The flowers do wilt and wither,  
The spirit flies away  
From earth to heaven, thither.

O foolish, selfish grief!  
They fell not as the leaves,  
But each a golden sheaf,  
And angels bound the sheaves.

A dear and doted friend,  
Whose years were as a crown,  
His earth-day at an end  
Unto the grave went down.

As sinks the setting sun  
Low-curtained in the west,  
Its circled journey done,  
So went he to his rest.

No wrestling inner strife  
When slowly stopped his breath;  
Although it were not life,  
You scarce could call it death.

So calm the peace, so meek,  
In which it passed away,  
That, could his spirit speak,  
To those behind 'twould say:

"O ye that mourn in pain  
A foolish grief ye give,  
Your flowing tears restrain  
To pour for those who live."

So, Mourners, cease to weep,  
Go ripen in the field,  
That when the angels reap,  
A harvest good ye yield.

### QUESTIONS AND ANSWERS.

Letter of Inquiry to Judge Edmonds, from  
Edinburg, Scotland--His Reply--The  
Spirit of a Dog.

TO JUDGE EDMONDS, DEAR SIR:—Acting upon the message which you had the kindness to send me through a gentleman, whose name I do not know, but who is the cousin of a much valued friend and correspondent of mine, the widow of the late Professor—, of the Glasgow University, who resides in Boston, Mass., that you would be pleased to hear from me, I gladly avail myself of the privilege.

Allow me to thank you cordially for the "Letters and Tracts," which you had the goodness to send, which I have got bound and the pencil superscription traced in ink. I value the gift more than you can suppose, and shall preserve it as a remembrance of one for whose moral courage, love of truth and high character, I entertain the most profound respect.

Will you kindly inform me if Dr. Dexter is still in the body?

It was with deep regret that I heard of your health being indifferent. That it may soon be restored is my most earnest prayer, and that you may long be able to perform your public duties, and continue the battle which you have so long and so nobly fought in the cause of truth. I rejoice to know you have the professional advice of Dr. Gray, one of the most distinguished physicians of our time. I have a most lively recollection of his kind professional attention to me in 1858, for which I shall ever feel grateful.

I first heard of Spiritualism at Mackinaw in 1858, where I passed July and August, and met with many people from almost all parts of the United States. Spiritualism was often the subject of conversation, and I can now well remember my surprise at hearing very intelligent people believe in what I, in my ignorance, considered delusion—Spiritualism.

Upon my return to New York, in December, on my way home, I saw the advertisement of Mr. Conklin, a medium, and from mere curiosity, I went with my wife to his rooms, and was startled by the messages from my father and mother. My wife also had one from her brother. Upon the next day, I repeated my visit, but had a most unsatisfactory seance.

On my return home, I read the few books I could procure upon Spiritualism, which by no means convinced me of the truths, until I had frequent seances with D. D. Home, after which I became a firm believer in a future state, which has been to me the greatest blessing and comfort.

Unfortunately the whole subject of Spiritualism appears involved in perplexity and contradiction, with the exception of the certainty of a future state, and that our progress hereafter will depend upon the life we lead here. I yearn to know more, and it is in the belief that if any thing more is certainly known, you above all other men, must be familiar with it, and I firmly believe will not withhold it from any one in search of light upon a subject of such immense importance.

I read that "only low earth-bound spirits ever communicate." Surely, Washington,

Channing, Chalmers, Adams and Swedenborg, and, perhaps, Bacon, never were "low spirits." Kindly tell me what is the truth? When we leave the body, do our spirits inhabit planets of our own or other systems? If they do not, where is the locality?

If the scenery described by Swedenborg and Bacon be really and truly a delineation of Spirit-land, it very much resembles our own earth. There must be ranks and conditions of men there as here—ease and luxury, labor and poverty. We are told of the pleasure grounds of a gentleman's estate, and of the cottages of laborers; of a warehouse containing a great variety of clothing,—a home having wardrobe,—of gorgeous apparel—fields of wheat, machinery, railroads and magnificent public and private buildings. If spirits move from one place to another with the velocity of light, what is the object of railroads or of wheat for immaterial existences?

Reason and conscience are my guides in everything, and I can't reconcile the visions of Swedenborg and Bacon to have a better foundation than those dreams of John at Patmos and of Ezekiel and others. What are we to understand by the heaven spoken of in the Bible? Is it to be regarded as a place of progress? When an evil spirit, after having been in a state of darkness, begins to perceive a glimmer of light, has he entered the precinct of heaven when he has progressed to that light? When the wicked and profligate spirits become disembodied, do they progress more slowly or more rapidly, according to the life they had led in the body, or what is the law of progression? I have seen it stated that repentance and sorrow alone bring them to the light, which I can't understand, for I believe that a certain amount of corrective punishment must first be undergone, but for what length of time, I presume may depend on the state of repentance. Have spirits said anything regarding the divinity of Jesus,—that he is equal with God, or that while on earth he was only a mere man? Has anything been said regarding the resurrection of his body? or where he was from twelve years of age until he began his public ministry?

Is the Old Testament said by spirits to be anything more than a record of Jewish history and traditions, and the statements of Prophets and seers, who said that they delivered the commands of the Infinite to his chosen people? That the Bible is pervaded by Spiritualism, I humbly think, apparent and also that the prophets and seers were media. If they were, the same uncertainty must have existed then as it does now in distinguishing true from false communications, for we are told that false prophets and seers were common.

Our most merciful and loving Father, in many places in the Hebrew Scriptures is reported to have delivered through the prophet's commands and sentiments utterly opposed to my conception of his character. The imputation to Him of vindictiveness, cruelty, injustice, and capriciousness, I recoil from with horror. In our own time, we are directed to exercise our reason in rejecting or believing spirit communications. Will the same advice not be necessary with the old media, especially when we consider that many of their prophecies have not been fulfilled?

Have you ever had any communications which have induced you to believe that God at any time directly conveyed His mind and will to any man? Have you been informed that animals (the horse and dog for instance) exist in a future state, and there receive compensation for the cruelty which they so frequently have endured from man?

I was deeply interested by the perusal of Dr. Hare's work upon Spiritualism, but much more by his love of truth and by the earnest manner in which he conducted his investigation, undaunted by the sneers and ridicule of the very great majority of his contemporaries. It is much to be regretted that his work is out of print. Mrs. — with much difficulty procured for me a second-hand copy; also your two volumes. Is there no probability of new editions of both works being published? In America, where Spiritualism has millions of adherents, surely, some enterprising publisher will be found to undertake the work.

You must have accumulated a great amount of most interesting communications, which I hope you may be pleased to publish for the benefit of mankind.

Is there any published statement of the reasons which induced Dr. Hare before he passed from the body, to believe in divine revelation after the determined opposition which during a long life, he had made to it? I have a deep respect for his memory. Is the likeness of him in his book a good one, and also that of yourself and Dr. Dexter in your own work?

I have heard of the apparition of a dog, which I have asked a lady friend and enthusiastic Spiritualist to commit to writing, which I endorse. No case can be better authenticated. She did not wish to give names without permission. The person who informed her is a man of great intelligence, and a well known man. The case is to me so remarkable that I can't resist troubling you with it.

I enclose a memo from another lady—one of the best I ever knew—a firm adherent to Spiritualism and very Orthodox, but has not yet drifted from the moorings of Calvinism, although I think she is sorely puzzled to reconcile it with the teachings of Spiritualism. She read and studied your large work very carefully, and is very anxious to be favored with your reply to her memo.

I am a believer in Christianity, but not in the Divinity of Christ. I once disbelieved in miracles, but thanks to Spiritualism, I now do not. I have been as free from vice and immorality as most men. Before I became a Spiritualist, my creed consisted in the belief that if I acted to others as I would they should

do to me, I believed that there was a future state, God would deal with me better than I deserve, and I trusted entirely to His mercy. Now I have certainty for hope, and what a blessing it is to me!

If you kindly reply will you permit me to read your letter to about half a dozen friends?

Were I a younger man, I would again visit the States. I wish much to know you, to profit by your experience in Spiritualism.

With much respect, I am, my dear Sir, yours, very sincerely,

Edinburg, Scotland, Oct. 5th, 1872.

No. 3 Carlton Terrace.

JUDGE EDMONDS'S REPLY.

DEAR SIR:—Your letter of the 5th of October was received in due season, but has remained unanswered thus long because of the state of my health.

Your inquiries covered a broad field, and an attempt on my part to occupy it fully, which I desired to do, I found required more time and labor than my health would allow. I have waited in the hope that I might grow better, but in vain thus far, and now I sit down to write you under the conviction that I cannot do so as fully as I would. I regret this the less, because much of my answer would be a repetition of what has already been printed. Thus Mrs. Hamilton's inquiry whether "the visions are real pictures, or symbolic teachings" is answered again and again, in the very book in which she reads the visions. So your inquiry as to Doctor Hare's conversion is answered in one of my "tracts," which you say you have. And so, as to your inquiry as to there being animals in the Spirit World. You have the fact stated that there are, and I know of nothing more that can be said on the subject.

It seems to me that your great difficulty is in getting rid of the effect produced on your mind by the teachings to which you were subjected in early life, so that when any new truth comes to you, you measure it by the standard of your pre-conceived opinions, and instead of permitting the one to uproot the other, you permit them to lie down side by side, and there they keep up a continual conflict. I can appreciate this state of things for such was at one time my own condition. At length, however, I adopted a new mode of dealing with the matter, so that when anything new came to me, if it did not come in such a way as to enable me to form a definite opinion upon it, I held it in abeyance until enough should be presented, and in the meantime embraced cordially that which did come in such manner as to enable me to form a satisfactory conclusion.

Thus, on two topics on which you touch, viz., as to whether God has himself ever spoken with man, and why Jesus of Nazareth has not communed more freely, and given a history of his immediate life between twelve and thirty-three years. The first of these must depend upon our conceptions of what is God? When you reflect how difficult, if not impossible, it is for the finite to comprehend the Infinite, you will readily perceive how vague must be our conception of him, and how, of necessity, no two opinions of him can be alike, and therefore no man can certify to the satisfaction of another that God has spoken to him directly. So when a spirit came to me, purporting to be Jesus, I could not know that it was him, as I could know and recognize my mother, my wife, or my brother; and when he told me of his nature when here, and his condition there, I could not know it to be true, however consonant I might find it to be with all the other revelations. Therefore, on those topics I hold my opinion in abeyance, but when that spirit told me that two things were to be avoided in this movement—namely, that we should not now worship man as God, and should not favor sects, I believed and formed a definite opinion, not upon the "authority" of that spirit, but on the conviction of my own reason. I mention these as illustrations of what I mean, and there are very many things that have come to me imperfectly and by piece-meal which I deal with in the same manner, and hold my conclusion in suspense until I get enough to form a definite opinion.

In the meantime, however, there are matters that seem so clear and so distinct, that I can and do form a firm and settled opinion. Thus when spirits of those whom I have known intimately in this life, come to me and identify themselves to me by appeals to all my senses and my consciousness, I can know that they live beyond the grave, and I can reason and believe that if they solve, I shall. So when I become satisfied that those spirits can commune with me, and convey their thoughts to me as in life, I can reason and believe that they can make known to me what is the nature of the life which they and I shall lead after this on earth is done. Here, then, are two important truths on which I can have definite opinion—which I may know; and on that knowledge I can shape my life here, and that without being disturbed by any incapacity to comprehend the nature of God, by the ignorance of the exact character of the mission of Jesus, or by the rejected dogmas of any religion—Pagan, Buddhist, Mohammedan, or Christian.

From all of them I can gather something of value, for I believe they have all been permitted for a purpose, and have come—the one better than its predecessor, because of man's progress in the capacity to receive what is higher and better. I look out then on all that is around me—on the revelations of the past, and the present, for a rule to guide my life here so as properly to shape my life hereafter. To that end, what matters it, whether they have railroad, wheat and animals in the Spirit World? To know certainly that those things are to be found there, requires a far more intimate knowledge of what we are there than has yet

been revealed to us. Revelations of that character are now constantly coming. Enough has already come to enable us to understand that some in the other life are almost as material as we are in this; and that others are so sublimated and spiritualized as to be incomprehensible to us with our present faculties and powers; and that between these two extremes the variety of condition is, if not infinite, at least inconceivable. So far is that true, that I may well say, that in all my experience, I have never known two spirits exactly alike.

There is very much for us yet to learn, very much yet to be revealed to us, before we arrive at the point of finding no difficulty in our way of comprehending the future life.

Take this as an illustration: We are told that there is a condition of existence beyond the spiritual into which we pass by a second death. See how broad a field of inquiry is opened to us by this fact! Is that which we may call the celestial last stage of existence into which we are to pass? What is its nature? When and how do we enter it? etc., etc.

Recall that we are dealing with Infinity and Eternity—an infinity of existence—an eternity of progress, and let us be admonished that we must wait for a higher condition of progress, before we can hope to be able to comprehend.

In the mean time, what does it become us to do? Shall we stumble over all the obstacles which the effete religions of the past have put in our way? Shall we measure the new truths that are proffered to us by the exploded notions of that past? Shall we waste our efforts in inquiries into matters not essential to our progress, and not possible for us, at present, at least, satisfactorily to solve? Or shall we rather devote ourselves earnestly to the pressing and important questions—Is there a future life? What is that life, and how are we to prepare for it?

I have chosen the latter path. Looking out for the object and purpose of this extraordinary movement of to-day, I see the blind superstition of the ninth and tenth centuries overthrown, and succeeded by the rampant infidelity of the seventeenth and eighteenth centuries, and now I see both those conditions yielding to the benign influence of a movement which is broadcast throughout the whole earth—not confined to Christendom alone, but conferring upon all people the happy and elevating knowledge of a future life.

Am I extravagant in holding this to be more important than all other inquiries? Am I fanatical in devoting to this topic all my faculties and awaiting in humble submission for the time when farther revelations can be made, and my capacity be so increased that I can receive them?

Upon this subject a great deal has been already given to the world—not so much in our periodical literature as in independent works, and more is constantly coming. I enclose you a slip cut from a newspaper, which will tend to give you some idea of what I mean, and of the direction which minds in this country are taking on this momentous subject.

I repeat my regret at having so long delayed my answer to your letter. Believe me, it has been owing rather to circumstances beyond my control than to any indifference to you or the subject of your letter. Truly Yours,

J. W. EDMONDS.

New York, Dec. 13, 1872.

P. S.—So much time has elapsed since my letter was begun and dated that I have an opportunity of supplying an omission which I have only now discovered, on reading it over. It is this: That in the books mentioned in the "enclosed slip," and in my two volumes (which you say you have), and particularly in sections 62 and 63, of vol. 2, you will find answers to many of your questions, to answer which here and in detail, would require more space and labor than I can now devote to the task. J. W. E.

December 30th, 1870.

JUDGE EDMONDS'S VIEWS IN GENERAL.

Very early in my investigations into the phenomena of spiritual intercourse I imbibed the idea that its great end and aim was to reveal to us what was the life into which we were to pass from this earth-life, and in that was to be found its great blessing to mankind. About that time it was that I said to one of the archbishops of this country, that, if it was true, it was destined to overthrow all the ideas or conceptions of the future life which modern Christianity was teaching, and to substitute something natural and comprehensible in place of the strange, mysterious, supernatural existence which that religion was describing.

Aware how deep seated and wide-spread was this erroneous conception of the future throughout all Christendom, and knowing how slow a process it ever had been to change in the masses the notions which ages had sanctified by their adoption, I did not dream that I should live to see the day when this grand result should be attained.

I knew that the first step in the work would be to convince the world of the actuality of the intercourse, and that that, of itself, would be a tremendous task, because it would have to contend with our fear of ghosts, our abhorrence of witchcraft, our contempt for astrology, the superstition of theology, and the wide spread infidelity which had ranged the majority of all Christendom in the ranks of those who doubted, if they did not actually disbelieve in the existence of any life beyond this. And it was very evident that to bring that about would require thousands of manifestations and much time—time not only for their reception, in the first instance, but for their diffusion abroad among men. I readily saw, therefore, that our first publications must be

devoted to the manifestation, in the chief degree, if not exclusively; and I did not suppose that the time would arrive, in my days upon the earth, when our spiritual literature would extend beyond the first step, and occupy itself with the grander objects of this extraordinary movement. I knew that it would come in due time; but, judging from the history of the past ages, and the progress of former reforms in religion, I supposed that decades, if not centuries, would be necessary for the attainment of that end.

I had frequent conferences upon the subject with the spirits who seemed to have the control and direction of the movement, and I found them much more sanguine than I was as to the rapidity of the effect upon the minds of men; and therefore it was, that, after some ten or twelve years' operations with the physical manifestations—sometimes in most extraordinary forms—they informed me of their intention to withdraw them in a great measure, and thenceforth to direct their attention rather to the mental manifestations; and they gave as their reason for so doing, that those manifestations were rather tending to pander to the love of the marvelous than to produce that conviction of the reality of an intercourse with the Spirit World, which lay at the very foundation of the reception of the intended revelation of what that future was.

Hence it has been—in this country, at least—that, for the last six or eight years, the intercourse has been and is now directed chiefly to the intellect and the emotions rather than, as formerly, to the senses; the object being to convince the reason of the possibility and even the probability of an intercourse with the unseen world, and to satisfy the inquirer that his senses were bearing true testimony to his understanding.

Still, I thought that so much time would be required even for this second stage of the movement, that I should not live to see much done toward the final object in view. I rejoice, however, beyond description, to find that I was mistaken, and to perceive that, even in my day, our literature is rapidly assuming the form originally designed for it; and my object now is to call the attention of Spiritualists to the fact.

I have observed all the way through, from the very first advent of the manifestations among us, and even when they assumed their most physical form, that every once in a while something would be said calculated to give us some idea—some faint notion of the nature of the future; and I at one time hoped that I might gather together the scattered fragments from the broad field over which they were flung, and present them as a whole to my fellow-men. But I was told that the time had not yet come for the work, and I fully realized my own incapacity for its proper performance.

There was another consideration impressed upon me throughout, which was this: The spirits who were engaged in this work told me at an early day that they were determined now to avoid the error which had been fallen into eighteen hundred years ago, and would not now, as in those days, concentrate all their powers in one person, so as, by their marvelous character, to induce an untrained age to worship man instead of God; and they should therefore diffuse those powers among many people, and broadcast all over the world; and in order to avoid the formation of sects, which had for ages been a curse to mankind, they would now take care that no one person should, under any circumstances, have an undue pre-eminence over his fellows in the work, and thereby give to one mind a rule over many.

I have, therefore, waited patiently and watched narrowly for the progress of events—for the approach of the anticipated result; and it seems to me that its advent is now upon us. Four works have lately been published, which seems to me to be significant thereof. I do not mean that there are only four among the great number of spiritual books, but there are four whose most distinctive character is in that direction.

The first one is Sweet's "Future Life," published by Wm. White & Co., Boston, early in 1869, and now gone to its second edition. It is devoted entirely to accounts of what is the "Future Life," and to a detail of the experience of many who have entered it.

Among those whose experience is thus given are Mrs. Hemans, Margaret Fuller, Calhoun, Daniel Webster, Voltaire, Woolsey, Richieu, the Mechanic, the Preacher, the Drunkard, the Orphan Boy, the Man of Ease and Fashion, the Self-satisfied, the Cynic, the Slave, the Queen, the Miser, the Erring One, the Idler, the Beggar, the Skeptic, the Convict, the Dying Girl, the Foolish Mother, the Disobedient Son.

All of these persons profess to give an account of their entrance into the "Future Life," and what they then and afterward found it to be; and when we consider that there is no other mode conceivable by us of our receiving the information, except from those who have gone there, I am sure I do not overvalue the importance of the Revelation.

The second work to which I refer is "Strange Visitors," by a Clairvoyant—published by Carlton in 1869; republished by Wm. White & Co., Boston, in 1871. It contains communications of a literary character from Henry J. Raymond, Margaret Fuller, Hawthorne, Irving, Thackeray, Charlotte Bronte, Mrs. Browning, N. P. Willis, Frederika Bremer, on science, from Prof. Olmstead, Humboldt, Sir David Brewster, Buckle, Prof. Mitchell and Dr. John W. Francis; on dramatic topics, from the Elder Booth and Burton; on art, from Charles L. Elliott, Gilbert Stewart; on theology, from Archbishop Hughes and Lyman Beecher, Prof. Bush and John Wesley; [Continued on Fifth Page.]



## New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 330 3rd Ave., New York.

## SPIRITUALISTIC PHENOMENA

And the Deductions drawn therefrom. A Lecture delivered on Sunday, January 19th, 1873, at Apollo Hall, New York, by Thomas Gales Forster.

Spiritualistic truth may be compared to the water flowing from beautiful rivulets and assuming the shape of the vessels into which it flows. It is adapted to the mind receiving it. According to an ancient allegory, a certain kind of wine was made which gave life to the worthy and death to the unworthy. This illustrates the divine beauties of Spiritualism, conveying supreme happiness to some, admiration of outside phenomena to others, while still others can see nothing but nonsense. Much distress is manifested by some on account of want of appreciation of these latter. The more advanced thinkers know that spasmodic changes in public opinion are unnatural and unhealthy. Time and gradual reform are beautiful. In the old Brahminical religion they had a trinity, Brahma being the creative power, Vishnu the preserving power, and Siva the destroying power. The same general idea of incarnation was carried out by the Jews, Moses, the Prophet, and Jesus being considered divine. To the Jews, Moses standing alone and leading them from the land of bondage, must have seemed inspired. Sublimely beautiful must Jesus have appeared when he promulgated his noble precepts, and then dared to die for them. The grand philosophy of Spiritualism derivable from its phenomena, carries this principle of incarnation still further. All men are divine. Wherever a beautiful form of thought is brought out, wherever man is raised up to a nobler manhood, there is the savior of the people.

Holiness of purpose constitutes the divinity. The great facts of Spiritualism exist in various forms. Some minds are so attuned that they early learn to come in rapport with the Spirit of the Universe, getting lofty conceptions of Deity and of all the wonderful beauties around them. This great truth grew apace and ere it was twelve years old, confounded the doctors, and old Theology began to lose hold on the people. The raps told of the glories of the blessed abode where the loved ones had gone. In lieu of the terrible nightmare engendered by the doctrines of total depravity, endless hell and other monstrous dogmas, Heaven was held up as our home, not our prison, and God our Father, not our king. The great facts of spiritual communion have been established in the minds of millions and their hearts are beating with a holy joy that nothing on earth can take away. They have found peace and a beautiful philosophy, which, in common with the Nazarene, teach that man is greater than institutions or oppressive hierarchies, and bids him to work out these truths into every-day life. They have found a religion that will redeem mankind and shine out far more brilliantly than all the other faiths in the world. Its mediums are listening to utterances nobler than any of the skeletons of the past. It is demonstrating from nature that amid all the glories of things, the infinite eye has not neglected the immortal and intelligent spirit of man which foretells its own greatness. Thus the Spiritualist has found in this system of science, philosophy and religion, something so ennobling, that all nature has grown more beautiful.

The moon to which old ocean waves, the stars on their inaccessible heights, the illimitable heavens, speaking of something beyond earthly glories, all have an especial revelation to the Spiritualist. But suppose these phenomena to be impossible as coming from spirits, as many of the pulpit and press assert, still there is something wonderful in them and the delusion is the most gigantic of any ever known. Ridicule has too frequently blunted truth, but even this has failed to keep this cause back.

Nothing in the history of the world has been so laughed at as these phenomena, and yet they can not be put down. They are so fascinating that vast multitudes, including some of the best minds of the age, have become converts. The report of the Catholics at Baltimore, after having canvassed the religious opinion of the country, places the Spiritualists of the United States at eleven millions, and the mediums at sixty thousands. This is alone sufficiently good if they have been led to receive these happy beliefs. The Spiritualist can afford to be laughed at, to be charged with chicanery and fraud, but they should never let their anger rise. Their enemies, perhaps from constitutional defects, may be unable to see the truth. Every boisterous person who met in Apollo Hall last Sunday evening, is to be forgiven. [This was a reference to the rowdy-like conduct of outsiders who came to Apollo Hall to witness the manifestations of Master Hough, assisted by his mother, Mrs. Stoddard.] I mention the Hall because it was stated that the Spiritualists had combined to put two persons on the platform to deceive the people, an assertion too monstrous to speak of.

Why should there be such distress among some when there are charges of fraud sometimes made against mediums. The very fact that there are some cheats and counterfeits, show, there is a genuine fact to imitate. Greenbacks are counterfeited only because they have genuine value.

Spiritualism can afford to have its army of charlatans hanging on to its skirts. They can not destroy it. Sunken deep, damnably down in the abyss of degradation must a human soul be who can cheat in so holy a cause. Instead of trying to apologize for what has taken place at any time, look to the glorious future and let the dead past take care of itself. Spiritualism can bear with the slanders and the imperfections of some of its professors. Its pathway has been upward. Never since the star of Bethlehem that led the wise men of the East, has a cause been so misrepresented. And yet it lives, is mightier than ever and shall live forever. (Applause.)

## Master Hough.

On January 12th, a portion of the evening, at Apollo Hall, was given up to the cabinet exhibition of Master Hough, under the direction of his mother, Mrs. Stoddard. Though not present myself, I heard numerous accounts of this meeting from persons of candor and keen discrimination. One gentleman remarked that in all his experience of twenty years, he had never seen anything so unfair as the action of the skeptical committee who were sent up to examine the phenomena. They seemed to go forward pre-determined to put it down and instead of giving facts, gave their prejudiced opinions. When conquered, they would not admit it. The audience usually so orderly and containing some of the best citizens of New York City, were invaded by a mob of disorderly persons. Some person's brains are like rattle boxes, they rattle the loudest when they

have least in them. I say this in no ill nature, but to show what kind of people Spiritualists have to deal with.

## THE FOOLISHNESS OF PREACHING.

A Letter of Inquiry to H. W. Beecher.

BY THOMAS J. MOORE.

DEAR SIR: I wish to make further inquiries of you in regard to the "Two Great Plans," as I deem it of very great importance once to settle the great question now being discussed—whether the "plan of salvation," as established and taught by all the Orthodox Churches in the world, is not founded and built up on an old fable or myth. It is safe to affirm that there are more than a million of men and women in the United States, whose intelligence, virtue and benevolence, will not suffer when compared with the same number of Orthodox Christians who thus believe; and the number of the unbelievers is rapidly increasing all over the globe. Spiritualism is the great "John the Baptist" that is preparing the way for this grand and glorious change. Its footsteps are even now heard, seen and felt—not only in America and Europe, but even in the benighted regions of Asia. That the history of the "Creation of the world and of man," as taught in the Bible, is not a real and true account of the manner in which they were brought into existence, we have proof from the Orthodox "side of the house." You will recollect some fifteen or twenty years ago, that the very learned and pious Rev. Dr. Hitchcock, of Amherst College, Mass., said in a lecture before the young ladies of a female seminary in New Jersey, that this account (Mosaic) was only a "sacred allegory!"

I also well remember the buzzing that that assertion of the Rev. Doctor made in the Orthodox Churches, and how he was severely criticised and denounced for it; and one pious soul (I don't know how much pity he had) said that the Rev. Doctor had been guilty of sowing the seeds of Infidelity in the young and tender minds—not only of these young ladies—but of all who heard him. Now this charge against the Doctor was and is really true, and you know that it is true, and to-day you believe the whole account a myth, and you dare not deny it!

I here and now publicly call on you, either to own or deny it, and if you refuse to take any notice of it by remaining silent, the world will feel justified in the conclusion that your silence means your assent to the charge of its being a myth, or may be in the little softer language of Dr. Hitchcock, only "a sacred allegory," and not at all a tangible reality.

If this be so, and I, in the name of all the positive Infidelity in the world, challenge you to deny it, do you not see that the foundation of all Orthodox Church creeds is rotten, worthless, and supremely ridiculous? Come over and help us; you are now more than half way over, and coming further and further every day, and come you will, and come you must! It is only a question of time. You have uttered Infidel sentiments enough in your pulpit and through the press, within the last twelve months, to have caused the crucifixion of a dozen of the little 7x9 preachers with which our country is unhappily overrun, and you would have been put upon the rack long ago, if you had not possessed a world-wide reputation, that was so great and influential, that the little clerical dogs, "Tray, Blanch, and Sweetheart," did not dare bark at you. Notwithstanding you keep up your usual show of preaching Bible Orthodoxy, I know "it is hard for you to kick against the pricks."

Here is a sample of your Infidel preaching, and it is of the strongest, boldest, kind. You were in Plymouth pulpit on Sunday, and you said, "I hold in my hand what is known as the 'Cambridge Confession,' and it is the platform of faith of the New England Congregational Church. It was the faith of our fathers. It was the confession of faith accepted in Boston several years ago." You then read several clauses. The first clause ended with the sentence, "By the decree of God and for the manifestation of his glory, some men and some angels are predestinated to everlasting ruin, and some are foreordained to everlasting death. These angels and men thus predestinated and foreordained, are fixed to an unchangeable destiny; their number is certain and defined, and can not be increased or diminished." The next article says, "The decrees of God are in accordance with the unsearchable counsel of God." [Query: How did our creed-makers find out anything in regard to God's unsearchable counsels? Can you tell, Rev. Sir? I think you can not, and so I will tell you. They guessed at it, as they did at a great many of God's thoughts, counsels, and designs,] "in which he saves whom he will, passes by whom he will, and ordains them to dishonor for their sins or to his praise and glory." How very benevolent it must be for God to ordain some of his children to endless damnation for his own glory! Hear it, oh, ye heavens! Yes, millions professing to be Christians, stultify themselves to such a depth of total depravity, as to believe this devilish doctrine even now, near the close of the nineteenth century. Then, Sir, you proceeded to utter the high, holy and humane sentiments of your carnal or natural heart. Here let me digress a little to say to you, Sir, and to the world, that your carnal heart is almost infinitely better than your regenerate heart. If you had spoken from your regenerate heart, you could never have said what you did on that occasion. A great many people who are "born again," after the fashions and formulae of the churches, have their hearts sorely injured by the operation, and I shall prove it by your own words, and every man's observations prove it, if he looks at the bottom of things and actions.

You are reported, in the *Independent*, of June 6th (last), as saying in your discourse on the "Church of the future," "Why, we are just as conceited and arrogant in our day as the Jews were in their day! They despised the Gentiles, and we pity and despise the Gentiles. We feel toward people outside of our Church, about as the Jews did toward people outside of Jewry. Men outside of Christendom are considered outcasts. If they are in a Church which we do not regard as the true Church, we do not think them quite so bad. We have not the feeling that the heart of God is open to all mankind in present pity!" We know that.

Now, dear Sir, what you have said here in regard to the feelings of your regenerated Christians is, of course, really true, and I know it to be true by a long experience. Well, why should the Church despise the unregenerate? It is Godlike—yes, very Godlike. Is not your God "angry with the wicked every day," and all the time? Of course he is, for he says he cannot look upon sin with the least allowance." And again, why should not the Church feel proud and arrogant? Does not God (one of the Gods) say that he regards his Church or people as the "apple of his eye?" Any one ought to feel proud to think that he is so virtuous, kind and holy, that God has a special and peculiar regard for him. I repeat, that all those feelings that you say Christians have, and which you hold up to the scorn of the world, are the true and legitimate outgrowth of the teachings of the Bible.

But to return from this rather long digression. I had quoted several extracts that you read from the "Cambridge Confession," and

here is what you said, and the opinion you expressed in regard to the "Confession." "Now, what is there in this but what, if it were said of an absolute monarchy, and that of the worst type, would not arouse the supremest indignation." I answer, nothing at all. "If I were left to choose between absolute Infidelity and Atheism, and the acceptance of a God who has preordained and predestinated an innumerable host of his creatures to torment, to pain, and to eternal death for His praise and His glory, why rather than accept such infernal Deity, I would be an Atheist, and glory therein."

Now, Sir, the noble, holy and humane sentiments you have uttered, came from your natural heart, the one that you had in you when you drew your first breath. It is verily your natural heart, which has never been made any better by its regeneration. No! it is the worse for mending. What you have said here is purely Infidel; it is what prominent Infidels have always said about this "Confession," which I may truly call a horrid religious nightmare—one that for centuries has ridden the Churches both in their sleeping and waking moments, but its deadly spell is now well nigh broken.

Right here, I wish to ask you one important question, and will you answer? A million people, at least, will be on tip-toe (this is rather a vulgar expression, but I can't think of a more appropriate one), to hear your response. Did you not know the supreme, devilish abominations of this "Confession," fifteen or twenty years ago just as well as you do now? If you did (and I am very confident that you did), why did you not "speak out in meeting" long ago? and echo asks and answers, Why?

I give one more extract from your remarks on this "Confession." "Why, if there was one soul that was predestinated to such a hopeless inheritance of woe, I would say 'Our friend, and not our father'—so do all Infidels, and so would every man's heart that had not been stultified by Church regeneration. Another question that I think of great importance 'at this stage of the game,' is this: Do you not know that this hateful doctrine is as plainly taught in the New Testament as any other? It is true that it is a fungus excrescence, engrafted upon the other doctrines of the Bible, by Paul—the man who persecuted with fiendish violence and horrid cruelty, and preached with the same spirit; yet it is none the less gospel, and you are bound to believe it, if you claim the Bible of divine inspiration; and you know that both Catholic and Protestant Churches have always believed and taught it and gloried in it, so much so that many prominent divines—Edwards, Hopkins, Emmons and a host of others, have viewed the doctrine with delight, and taught and said that they believed they would look down upon the damned in hell with delight, and give God the glory for the sight even though they might see their fathers, mothers, sons, daughters and wives, wailing and gnashing their teeth in the 'lake that burneth with fire and brimstone, forever and forevermore!'"

Yes, Brother Beecher, those old, really godly saints (?) hugged this Bible doctrine to their hearts with inexpressible joy and delight. Another question: Did you not, in your younger experiences, hold the same views? I think you did. Will you tell us? You have advanced so far in the ranks of Infidelity, that you can not stand still much longer.

If the reader will now take the trouble to read the 9th chapter of Romans, he will find that the Bible God is there represented as being the author of all the acts charged upon him in the "Confession," and which you say are characteristic of an infernal Deity. Let me here give a passage or two, as the reader may not refer to the Bible: "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works" (of course not the poor God-forsaken reprobrates, could not work), "of him that calleth." \* \* \* "As it is written, Jacob have I loved, but Esau have I hated." Query—Would any Deity or God less than "infernal" hate an unborn babe—one whom he had not yet forced into existence, and whom he afterward did force into being, of course, for the express purpose of hating and damning the poor baby for ever? Truly, you have a wonder-working God! It appears, as I read this chapter, that had pre-determined to inflict on the "children of wrath" (whose wrath?) that Paul seemed to have a slight sense of its devilish wickedness, for he asks, "What shall we say, then? Is there unrighteousness with God? God forbid!" That will do for you, Paul. But look here, Paul (being a Spiritualist myself, I think that you occasionally come here and see what the sons of men are about, and I ought to say of women), I think you know H. W. Beecher. If so, did you hear him say one Sunday in Plymouth pulpit, that such a Deity as you show us in this 9th chapter of Romans, was an INFERNAL DEITY, and do you not know that every man, woman and child that has a great natural human heart; that has never been stultified by Orthodox Christianity, agree with Brother Beecher? But Paul says, "It is written." Where is it written and what is written? Reader, I will tell you. See Malachi 1: 2—"And I hated Esau" (this was after he was born), and laid his mountains and his heritage waste for the dragons of the wilderness." Verse 4th says, "Whereas, Edom saith we are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts—they shall build, but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord hath indignation forever!" Verse 5th, "And your eyes shall see, and ye shall say, the Lord will be magnified!" And this is the way that the Christian's Bible God magnifies his great name!

I have not referred to the above as a specimen of your foolish preaching, for I think it one of the most sensible things you ever said. I also think I have produced proof enough to satisfy you and all men of sound sense, that the "Cambridge Confession" is fully sustained by the Bible.

I know that all who consider themselves God's dear children will say that there is too much of levity, sarcasm and ridicule in this letter, and in reply I say that it is universally admitted, that some questions that we are called upon to examine and discuss, are in themselves so ridiculous, absurd, inconsistent and wicked, that they deserve the ridicule, scorn and contempt of the world, and I know of none that deserve it more than the various questions that are forced upon us by the "Confession" and its kindred creeds.

I have invited you, Brother Beecher, to "come over and help us." You are even now "shaking hands across the bloody chasm," with the boldest Infidels, if we except Atheists. I say to you, leap the chasm now.

If I could select "twelve apostles" to attack the fabulous doctrine of the "fall of man and plan of salvation," as recorded in Genesis, I would make you chairman of the twelve, and we could so tear up and overthrow the weak foundation in a few years, that all intelligent, unbiased, studious minds, would see its rottenness, and would abhor it, even as millions do now.

One word of advice and close for the present, and that is, Do not fear to talk and preach from the impulses of your natural heart, and you will soon be a triumphant conqueror.

Christians (I mean those who claim to be such), charge upon Infidels that they "tear down" and don't "build up." In my next, I will show this charge to be false, and show you how we build up, and what we build upon, and it won't look much like the foundation and superstructure of Orthodoxy. Starfield, Illinois.

## The Boston Investigator Slightly Investigated!

BY JOHN SYMPHES.

I notice in a number of the Boston *Investigator*, bearing date Jan. 15th, a letter from Mr. Underwood, containing these words: "All these dark circle performances are mere tricks, and those who produce them dishonest tricksters." Now, Mr. Underwood thinks he is just as sure of this as he is of anything outside of mathematics. I just wish to say to him that I am just as sure that he is mistaken as I am of anything inside of mathematics. I have investigated until I am just as certain that the things did in the presence of Reed, Bastian and the Davenport, are no tricks, and not done by them at all as I am of anything either inside or outside of mathematics. I have investigated these things just as closely as Mr. Underwood is capable of doing, and I know that I am just as sharp a detective as he is, if not a little sharper.

He thinks it no credit to Spiritualists that so many of them indorse such pretenders as Reed, Bastian and the Davenport. Pretenders, indeed! They pretend to nothing—do nothing, but are entirely passive while other invisible agents do the work. I happen to know something about those expositors he talks about, and my convictions are that they were about like those expositors made by Mr. Underwood—a fraud! The only expose in the case is this, Mr. Underwood & Co. do continually expose themselves to the utter contempt of all honest and thorough investigators who have brains enough to see and comprehend a point when it is plainly made, or to comprehend a demonstration when tangible evidence is submitted to the senses. "Of this I am just as certain as I am of anything outside of mathematics."

This great apostle of Infidelity, acknowledges to a class of manifestations which he recognizes as being genuine, and have not yet been satisfactorily explained. The explanation comes along with the manifestation. If Underwood accepts the genuineness of the manifestations, as he says he does, then he must also accept the explanation which comes along with it and that always is, and always has been the same, that they are produced by disembodied spirits, who once lived on the earth. Of this I am just as sure as I am of anything either inside or outside of mathematics. If Mr. Underwood could have witnessed what I have seen, and heard what I have, and conversed as I have when all alone, with a beloved wife who passed the vale years ago, and then speak as he does, it would convince me of one of two things—that is, that he must either be the poorest mathematician in the world, or else the biggest fool that runs at large! Says this great peddler and expounder of Modern Infidelity, "The very conditions they impose on the examiner imply fraud!" So said ignorant people when picture-taking with a camera was first discovered.

"The conditions you impose," said an old uncle of mine (and an Orthodox minister by the way), "show that it is the work of the Devil. Why do you have to perform in the dark? Ah, yes," says he, "I see how it all is; John, you love darkness rather than light, because your deeds are evil. Why don't you come out in the light and make your pictures?" It was all of no use to try to explain to him that there was a good chemical reason for performing it in the dark—neither is it any use to try to explain to this great *Apostolos Infidelis* that there is a good philosophical reason why spirits require darkness as an indispensable condition for the production of a certain class of phenomena.

My own opinion is, that to take Mr. Underwood and his Infidel mission entirely through, they are a fraud! But he is liberal, say you; and so are Spiritualists. I care not one cent for his liberality. The mind and soul can not live on liberality alone. Better half a loaf than no bread. This Infidelity as taught by Underwood and the Boston *Investigator*, is altogether a one-sided thing. It tears men all to pieces religiously. It tears them down and then leaves them down—leaves the mind in a negative and ruined condition, having no substitute to give them in the place of that which they so ruthlessly tear away; hence they do men a permanent injury by tearing them down continually, but having no power to build them up again. Not so with Spiritualism—when it takes from the mind one system of religion, it has another and better one already prepared to give to the world instead. The mind must be filled up with some kind of a religious system. If it can not get a true one, it will take a false one. Of this I am just as sure as I am of anything outside of mathematics.

To leave the mind empty as Infidelity does, ruins the man, despair sets in, and he becomes a total wreck. Spirits are always careful not to take one system of religion or dispensation from the world, until they have another ready to substitute in its place. Of this also, I am as sure I am of anything outside of mathematics. Spiritualism is essentially a new religion—having a new God, or rather a new character for God; new views of atonement, of heaven, of hell, of the Spirit World, of life, of death, of immortality—of everything! It has like all religious systems, one grand central idea around which all other ideas revolve. This new religion with its new central idea does not go one cent on old outward material ordinances, nor external ceremonies, as it is a religion, not of the outward letter, but of the inward spirit. It has not got one drop of blood in it, and is permeated with a spirit magnetism or holy ghost, which will when it fully incubates the soul, purify both the body and the soul, taking away all fear of death by giving a tangible demonstration of man's immortality based upon natural principles.

Now the Infidelity which this redoubtable Underwood is peddling about the country, has no such system to present to the people. After he has stripped them of their old religion, he leaves them shivering in the cold, in a naked and negative condition, and their last estate is much worse than the first, unless, indeed, the spiritual train happens to come along, and takes them on board, and feeds them with spiritual bread from heaven, and clothe them with garments new and clean, fresh from the wardrobe of the Spirit World.

The church, the Boston *Investigator* and Mr. Underwood, are turning out a great number of first class Infidels in this country every year, while Spiritualism cures and soundly converts about the same number every year. Of this I am just as sure as I am of anything inside of mathematics.

I am very sanguine in the belief, that with the rapid advancement which Spiritualism and mediumship are now making, in a very short time we will be fully able to cure Infidels just as fast as they can turn them out to our hand. We have already cured many, very many indeed, of the very worst cases of Infidelity, both in this country and in Europe. Robert

Dale Owen, Professor Hare, and hundreds of others whom the church made Infidels, lived and have died in the glorious hope and possession of a demonstrated immortality. Infidelity as a system is entirely too one-sided to meet the demands of this age and of the world. It follows man to the grave, and there it drops him, right where the most interesting part of his history commences. It has no spiritual idea in it. It knows nothing, says nothing, and teaches nothing about the great hereafter, hence as a system it is entirely too short and too thin and the man who travels all over the country, and blows out his lungs in its advocacy has mistaken his mission and had better go home and save his breath to cool his broth! That religion which brings a demonstration of man's continued life after death, is the religion which the world needs and which is now being inaugurated; and which will triumphantly override all other forms within a very short time, and of this I am just as well assured as I am of anything either inside or outside of mathematics!

Lasalle, Ill.

## BY LIGHTNING!

Printing by Electricity—Wonderful, and All That.

[From the Memphis, (Tenn.) Appeal.]

The average number of electrical impulses it takes to make a letter is four. Four ticks or strikes of the Morse instrument go to the representation of an alphabetical character. Even with this slow and clumsy way of transmitting speech, the wire will send news on as fast as a good writer can note it down upon manifold paper. To make electricity thus instantly speak out the thoughts of men, hundreds and even thousands of miles away, over sandy wastes, lofty and barren mountain ranges and through the dark depths of the ocean, was a great and marvelous triumph of intellect over matter. No philosopher, however, regarded that as the ultimate result of human effort in that direction. The possibility of the future would, be considered madness to the people of the past, not only in telegraphing but in printing. The Walter press runs off rolls of paper at the rate of ten or twelve miles per hour, printing, cutting, counting and folding the sheets, and delivering them at the other side faster than any tongue can count.

We shall see rolls of paper thus run off and printed by telegraph, if we are lucky enough to live another quarter of a century.

What has long been desired and anxiously sought, has at last been found—that is a printing telegraph of easy, practical operation. It will print by telegraph four times as fast as the Morse system can transmit messages. The new instrument when adapted to four lines of wire can take the President's message and deliver it printed in San Francisco in half an hour! The invention belongs to Captain Lindsey, of Jackson. His operating model upon which the patent was issued is now in the Patent Office at Washington. What think you of a system of keys arranged in horizontal lines before the operators much in the same style that the keys of a piano are arranged before the player, each key representing a letter upon which the expert telegraphist plays, producing, not sweet sounds, but printed sheets three thousand miles away? Captain Lindsey has succeeded in producing a revolution in telegraphy. His invention makes every printer at once the most expert of operators. His system of keys may be arranged after the mode of a printer's case, in which the letters are arranged according to their importance, those most commonly used being more convenient to the hand of the artist, and those least used being more remote. The invention, in fact, admits of production of a counterpart of a printer's case. The types not being liable to run out, and the operator never having to complain of "want of sorts" one character of each kind being sufficient to last an age. The operator can touch those characters as fast as he may, and a corresponding impression is made upon the rapidly uncoiling slips of paper at the other end of the line. A rapid printer can "distribute" nearly a column of type in an hour, consequently he could operate on the new instrument that fast, and even faster, for with the telegraphic instrument he would have no "spaces" to deal with, and very few other marks. It will be quite plain to every printer and newspaper man that when the alphabet is arranged in the order named, and has merely to be touched to make a mark at "the other end of the line," there can hardly be a limit to the quantity of matter which may be transmitted, and the rapidity will be determined by the expertness of the operator.

When the message is received there will be no difficulty, for it comes automatically forth on a printed slip, which uncoils itself from a roller, and when cut into lengths and pasted across a page of paper will read

The Printing telegraph is a great success. We can send twenty thousand words per hour, printed on slips.

The coil of blank paper, upon which the characters are impressed, is arranged in such a manner that it will uncoil just as fast as the impressions are made by the letters. This wonderful instrument was tested between Jackson and New Orleans, a circuit having been established at the latter place. The message was sent from Jackson, Tennessee, and after passing New Orleans was instantly received back right by the side of the operator with the utmost satisfaction. Several gentlemen standing by to read the thoughts of the operator from the printed scroll, which was rapidly unrolled before their eyes as quickly as if he had spoken in their ear, and this after the words had passed over eight hundred miles of varied territory, over towns, rivers, bridges, swamps, lakes, through woods, and a dozen of offices, past quiet stations on the railroad, circled through the densely peopled city of New Orleans, and back again to the very spot where the intelligent impulse was given to the electricity, and faithfully delivered the message on the other side of the table in rapidly printed fillets similar to the above. Who can say what may not be done next by this powerful agent of man?

However marvelous the means above described for communicating intelligence from one portion of the country to another may be, it bears no comparison to the rapidity with which intelligence is now being transmitted in writing from the anglic spheres to mortals. Whole pages are filled in less than a half minute's time while the same is closely sealed in an envelope. Is not this an age of wonders?

And who are the gainers by the development of these mighty powers now exhibited for the transmission of thought, those who give attention to them as a practical reality, or those who stand aloof and scoff, deride and deny the demonstrated facts?—ED. JOURNAL.



## Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

### Memoirs of Jesus.

BY THOMAS DIDYMUS.

Immediately after the picnic mentioned in the last preceding article, was over, "Jesus" constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida . . . and when he had sent the people away . . . he was alone" (Mark 6: 45, etc.). John disputes this narrative in some particulars. He says the disciples were to go to Capernaum instead of Bethsaida, and that Jesus departed from the people instead of sending them away to prevent them making him a king, which the rabble was determined to do on account of his miraculously feeding them. But unfortunately the beloved John shatters his own positions. Jesus said to the people "Ye seek me—not because ye saw the miracle, but because ye did eat of the loaves and were filled, and when he was endeavoring to impose his claims on them, they demanded of him, "What sign showest thou then?" (John 6: 15, 26, 30). This demonstrates that they did not regard the miracle as a sign or wonder, and that if he fled from them at all, it was not for the reason assigned. The evidence, too, is in favor of Bethsaida being the place of destination. Jesus and the disciples had embarked thence, and that "desert" in which the motley gathering and the festivities took place, "belonged to Bethsaida." To proceed: When Jesus was alone on the land, he saw the disciples rowing the ship, in a critical condition, some 25 or 30 furlongs off. It was now dark. His sight was miraculous, who saw an oar-boat tossed madly about on the waves, and recognized who were in it, the distance of over three miles in the darkness. (John 6: 17, 19 and Math. 14: 24) Having seen them thus, his divine bosom heaved with compassion, and he struck out on foot over the turbulent waters to succor them. At an ordinary pace, it would require about an hour to overtake them—meaning they were in imminent peril. This pedestrian had not a solid footing or a smooth road, but water and waves to walk upon. Let him who imagines that that would not increase the risks of the feat, or materially lengthen the time required to accomplish it, say his prayers and try it. But even if that period should elapse, it would give sufficient time to allow the hardy fishermen to row ashore; for that was no "sea," but only a small body of water; that was no "ship," but only a small fishing craft. But behold! anon the voracious and disinterested disciples saw their deliverer coming buoyed up above the angry billows, and when he was so far off or indistinct as to be mistaken for a spirit above the din and confusion, above the roar of the winds, the splashing of the waves, the dashing of the rolling boat, the creaking and straining of its oars and timbers, they heard the mild and assuring voice of something saying, "It is I, be not afraid!" But Peter had his doubts respecting who "it" was. Nevertheless the impulsive craze essayed to walk on the water to meet "it." But by reason of his unbelief, and not of his weight, he began to sink. In his extremity he forgot his "it," and recognized the Lord and implored salvation. Unbelief being a state of mind, the Lord might have bidden it depart, when doubtless Peter, the stone, would have floated. But Jesus took him by the hand, from which fact the unlearned infer that it was Peter's avoirdupois that aided him. "But the unlearned wrest the Scriptures to their own damnation." Let us grow serious on this solemn subject. There is exaggeration in the story, "A sea, a ship—near Bethsaida, and rowed by oars." There is rumor in the story. How did the disciples, or any one else but Jesus, know where he was when he was alone? There is romance in the yarn. The heroes, Peter and Jesus, were too brave, too self-sacrificing. A child could make Peter tremble in his sandals, and lie like the coward he was (Luke 22: 56). A few Jews frightened Jesus so that he skulked through Galilee secretly, after having prevaricated to save his life (John 7: 1, 8). There are contradictions and impossibilities in the tale as I have shown above; and as the source of all there is a fraudulent design manifest from the story taken as a whole, or in its parts. Why make the gaping people wonder how Jesus got around as there was only one ship, and then add howbeit there were other ships there? Suppose there were not, in the darkness, among a throng or alone, could he not have walked around unobserved as speedily as the children? But it was a silly and futile attempt to show there was something to wonder at, to construct a miracle by the aid of the causeless surprise of a nameless, unknown, or perhaps mythical rabble. Thank Heaven it was beyond the mean capacities of the saints and fathers combined to perpetrate one consistent fraud, or invent one consistent tale. Their anxiety was too great; and hence the truth, though unbidden appears. Immediately that this feat took place the ship touched the land (John 6: 21-23). In charity let us hope that there was some slight foundation in fact for this narrative, that, perhaps, Jesus and Peter drew the boat in shore, when Peter in the darkness slipping off a shoal, bar, or other obstacle, was assisted out of his difficulty by the omnipotent hand of the Lord.

According to Luke, immediately after the picnic aforesaid, quite a different scene was presented. Let the charming doctor explain in his peculiarly interesting and lucid style. "It came to pass that as Jesus was alone praying, his disciples were with him." That is the only authoritative record of such embarrassing solitude, or I should say, may be when "he was alone on the land," his disciples were with him in the ship mentioned. In his grotesque loneliness and solitude the master became restless respecting his reputation and identity, and demanded from his disciples, "Whom say the people, that I am?" The answers, like Orthodoxy's, were numerous, and conflicting, lacking only the single element of truth. The interrogation proceeds—"Whom say ye that I am?" and Peter answering said, "Thou art the Christ of God." Now Jesus had discovered his reputation among the people, and was satisfied beyond all cavil of his identity by Peter, and the interrogation ended. But the soul-saving inspiration of the blessed Peter must be kept secret. No man was to be told it. The people should retain their damning errors to the end that they might redeem the world by killing him. I am not inventing anything—simply relating history (Luke 9: 18). Much stress has been laid on this enunciation of Peter. A brief examination of the circumstances surrounding his conversion, of the relationship sustained between him and "the Christ" in previous times, will show the motives he had in making the statement. One day there were two empty fishing boats lying on the shore of Genesareth. Peter and Jesus got into one and launched out into the deep. They let down a net, and inclosed a great multitude of fishes, and their net broke, and they,

Peter and Jesus, beckoned unto their partners who were in the other empty ship, to come and help them draw in the multitude of fishes enclosed in the broken net, and they (James and John the other partners) came and filled both ships. When Peter saw the multitude of fishes hauled by the broken net, he prayed Jesus, his partner in the fishing business, to leave, which looks as if he had not paid. Thereupon Jesus, it is probable, to retain his interest in future in the business, promised Peter to make him catch men. Peter adored; he wanted to "catch men." It was of his late partner that he said, "Thou art the Christ of God." Let him that hath an ear, hear. It was kind in Peter to praise his late partner in "catching fish"—now partner in "catching men." The net they used in the former business was broken; that which they used in the latter business is being broken shred by shred (Luke 5: 1-10).

(TO BE CONTINUED.)

### Is it Spirit Power? If Not, What is It?

EDITOR JOURNAL, DEAR SIR:—I desire to make the following statement, which to us is astonishing, let the result obtained be by spirit through the agency of media, or to whatever source it may be ascribed. Some time about the last of October, 1872, our little daughter Jessie (now 12 years old) began to sicken, would eat but little, and some days not anything. After drooping in this way, we gave her worm medicine, which did her no good, she growing thin and pale, and would hide away by herself and remain until called by her mother. Becoming alarmed, of course, we called for a physician who thought she had worms and treated her accordingly. Under this treatment she became worse and took her bed, complaining of pain at the pit of the stomach. Physician then decided the trouble to be Gastritis, and changed the treatment. This was about the middle of November, and then for a few days, she was considered very dangerously sick, when she seemed to get a little better, and we felt that with good care, she would soon recover. But with all the care and caution possible she remained about the same, all the time complaining of that pain at the pit of the stomach, and could not sit up any length of time. In hopes the pain would leave her, we waited till about the 12th of December, when we decided to write to Mrs. A. H. Robinson, whose letter dated Dec. 17th, was received, diagnosing the case and enclosing a very curious prescription for a sick person, to say the least. We immediately dropped every thing else and commenced using remedies as directed, and continued for ten days without seeing any material change, when we again wrote to Mrs. A. H. Robinson, stating the case and feeling that some thing must be done—almost decided to call a council of physicians; but kept putting it off until the second letter came, dated Jan. 2nd, 1873, and received, Jan. 6th, 1873, in which she says, "I emphatically say to you exactly as you deem for the best, then you will have no future regrets. But if you feel to follow our advice, you will follow previous directions. You will find three magnetized papers, apply as directed, and also one on the pit of the stomach. I think the pain will be speedily relieved." The magnetized papers were applied, which was on Monday. Tuesday she seemed brighter, but the pain had not abated. Again Tuesday night the papers were applied, when to our utter astonishment, Wednesday morning the child woke up without any pain. She said it had all gone, that she felt well; would laugh and whoop, and was so pleased that it was almost impossible to keep her at all within bounds. She said she must go out to breakfast and was allowed to take her wonted place at the table, Friday and Saturday. We took her out sleighing, and she has been steadily gaining strength ever since.

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M. K. SMITH.

Springfield, Mo., Jan. 25th, 1873.

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## Religio-Philosophical Journal

S. S. JONES,  
EDITOR, PUBLISHER - - - AND PROPRIETOR.  
J. R. FRANCIS, - - - Associate Editor.

## TERMS OF SUBSCRIPTION:

One copy, one year, in advance.....\$3 00  
at the end of the year..... 3 50  
Three months on trial, to New Subscribers..... 50

Religio-Philosophical Publishing House.  
All letters and communications should be addressed to  
S. S. JONES, Corner Fifth Avenue and Adams St., Chicago.

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CHICAGO, SATURDAY, FEBRUARY, 23, 1873.

## Obituary.

Died, a few miles East of the Garden of Eden, at 4 o'clock in the morning, our Mother Eve, age 931 years, three months, and five days. She passed away 5,000 years ago, on the 1st day of April. She was esteemed and beloved by all who knew her.

We sometimes feel as if we would like to have lived in more primitive times—in that age of the world when the stars were all new, the moon unsoiled by age, the sun as bright as a new dollar, the animals all innocent, the rivers all pure, the clothes always in fashion, and the Christian religion unknown. Last week, as we were looking for a fashionable coat at the different establishments around the city, and after having the various kinds exhibited to us, and being somewhat puzzled as to which to select, we then wished that we had lived in the Garden of Eden with our dear good old mother. Then Dolly Vardens, swallow tailed coats, and silk hats were unknown, and no difficulty whatever as to fashion. As to Eve—noble woman—she was not troubled as to whether she should appear at tea in a silk dress, with diamond rings on her fingers and morocco slippers on her feet—oh! no—she was exquisitely happy!

We have often thought of Eve in her rural home. She was not annoyed with Harpers' Bazaar, Madame Demorest's, or any of the other fashionable magazines. She knew nothing of the yard-stick, tape line or any of the paraphernalia of a ladies' toilet. She was not afflicted with a periodic spasm to vote, and never having read the *Woman's Journal*, she knew nothing of Woman's rights. In her garden, surrounded by the roaring lion, the hissing serpent, the ponderous elephant, the cooing dove and the noble camel, it is to be supposed that she was supremely happy! She knew nothing of the sewing machine, crochet needle, wash-boards, coal-stoves, or any of those cosmetics used to make the complexion clear and bright. She went forth in her morning walks, and was not interrupted by any member of the Young Men's Christian Association thrusting a tract under her nose, asking her to repent and come to Jesus. In fact, she knew nothing of him or Old Mother Partington, and free from gossip she was contented. But, then, oh! horrible, a missionary came, and then, as in all such cases, trouble occurred. She was converted, experienced a change of eyes, and a change of dress, and was expelled from the religious denomination represented by God, just the same as Robertson was expelled from his Church in Louisville. We never heard that her heart changed, but we presume it did. Somewhat dilapidated at one time, she secured the services of God to do some sewing for her, and we suppose he dressed her in a fashion corresponding with that in the Courts of Heaven.

We always admired Eve—envied her somewhat in her happiness. She knew nothing of matinees, ice cream, clam chowder, gossip, courtship, strolls by moonlight, marriage, or the honeymoon! She never passed through that most agreeable ordeal—love and courtship—and then kissing was unknown, flirting or coquetting had not been introduced, but we presume that if the "lost arts" could be resurrected, that Eve knew how to salute her liege lord in a manner worthy of her station.

She was never known to call man a tyrant, a usurper, a domineering lord, or to throw hot water at him for some seeming neglect. She was contented—evidently happy, and when it was announced that she should bear children, she did not cry and want that arduous duty palmed off on Adam, but firm and gritty, she resolved to grin and bear it. Her submission is worthy of imitation, and her moral character above reproach.

Supposing our good old Mother Eve was alive to-day and dressed by God himself, should "walk up Broadway," would not she create considerable attention? Dressed in the skin of animals, sewed together by God himself, in accordance with the fashions in the Courts of Heaven, she would find herself the centre of attraction, and the object of gossip all through Gotham. Yes, we like Eve, we sympathize with her and admire her patience.

It is another well known fact that, while ruralizing in the Garden of Eden, the mosquito had not become malicious, the bed-bug had no "Parlor set" in which to establish itself, its fragrance was as sweet as the "balm of a thousand flowers," the louse had not yet sought the head of the school-boy, nor did the nocturnal owl prey off of the little chickens. Who would not like to have lived with Eve then—no city governments to swindle the people, no lager-beer saloons, no receptions at the presidential mansion. Oh! for a home with Eve! The Garden of Eden with its murmuring springs, singing birds, sweet-scented flowers, and where angels with wide-spread wings and golden harps held afternoon concerts, the same as now seen at modern lager-beer saloons! Oh! for a home there, where a choir right from the Courts of Heaven could sing their sweet melodies.

Mother Eve, the dear old creature, was not troubled about the blood of Jesus. She didn't know "that as in Adam all died, so in Christ should all be made alive." She knew nothing about baptism, faith, repentance, Old Mother Winslow's Soothing Syrup, or the blood of Christ. In fact she was totally oblivious to those modern inventions, that curl the hair, impart rain-bow tinted hues to the cheek or round out the body in magnificent proportions. She knew nothing of the Grecian bend, Dolly Varden or black-mail. She was not pestered with Ministers of the Gospel, but was finally converted by a missionary that God had just made. God and that missionary "fell out," and he took off his arms and legs and made a snake out of him, changed his diet and set every man's hand against him. Oh! these missionaries, how troublesome! The first missionary dealt in apples, those in modern times in the blood of Jesus. Then apples saved, made its recipients like Gods, knowing good and evil; now the blood of a defunct man is considered the saving unguent. The first missionary was calm, dignified, patient; did not deal in tracts, and knew nothing of the Old or New Testament or Bunyan's Pilgrim's Progress.

After our dear old Mother Eve was converted, her eyes opened, and she became as Gods, knowing good and evil, then, of course, trouble commenced. She gave birth to Cain before she got Abel, and the result was a natural feud existed between them, and the former murdered the latter. We have always felt a little like blaming God for not reorganizing Eve, and making her to suit his liking. Artemus Ward reorganized his wife once—and could not God do as much?

Alas! times have changed since the day of Eve. Original simplicity has given way to fashionable displays. Women have become discontented, and many wish that men could bear children, and nurse them, too. We never wish to hear Eve abused! She is a relative of ours, many furlongs distant, it is true, and as such we esteem her highly. She never uttered an unkind word of her neighbors—was never known to gossip—in fact she was a model woman, remaining exclusively at home, devoting herself to family affairs. Poor Adam! what would he have been without her! How lonesome he would have been. Besides she was not afflicted with free love, had no Indiana or Illinois Courts to entice her into getting a divorce from Adam, had no fashionable calls to return, and no modern bake-ovens to find fault with.

One able philosopher gives the rate of decrease in the height of human beings each one hundred years. Allowing his statement to be correct, Eve was thirty-nine feet eight and a half inches in height. We have no data whereby to refute his statements, consequently feel inclined to accept his theory, for then she looms up before us in magnificent proportions! Supposing that she was living to-day, in order to walk into a first-class millinery establishment, she would be compelled to assume a double-distilled Grecian Bend, and would, probably, while being measured for a fashionable dress, look like an enraged camel! We are glad she is dead! Some may consider us irreverent, but we repeat, we are glad she is dead! Mrs. Eve, it is well for you that you are not on this terrestrial sphere now. If you were here the best thing you could do—the only thing you could do—would be to join the Shakers! But you are dead, and we are the first to write your Obituary.

In disposition Mrs. Eve was kind and loving. She was never known to spank Cain before she got Abel. As a wife she was devoted to her husband; as a mother she was kind and obliging, not weaning Cain until he was over seventy-five years of age.

Mother Eve, oh! Mother Eve, we, a lineal descendant, are the first to write your Obituary. We do it feelingly—yes, feeling solemn—very solemn! The distance between you and us has assuaged our intense grief somewhat, and although we are not in "mourning weeds," yet we cease writing, and after imagining a funeral cortege passing our window with a coffin forty feet long, holding your mortal remains, and after dwelling for one hour on all the sad events that ever happened in this terrestrial sphere, our countenance assumes a funeral aspect, and we feel a tear throbbing in our sockets, and although it refuses to come forth and shine in our eyes, we feel sad, very sad—rejoicing that you are dead—knowing that your size would incapacitate you for use now, and that no one but the Shakers could find use for you.

## A Sermon from the Chicago Times.

Verily, now, the Sunday Times is all but too hardly pressed with the knotty problems of polemics which are crowding upon it, and demanding solution. From far Berlin comes Herr Philip Spiller, with a bran new theology designed as a substitute for all the *isms* and *ologies* which have preceded him; for the materialism and pantheism of the crack-brained

scientists, as well as for monotheism and its various Christian modifications, Herr Spiller's Deity is ether. Let other theorists wrangle about their natural forces, their polar diversities, their development from the protoplasm and their overruling personal Deity—Herr Spiller takes only ether, well diluted, in his cup of theology. Herr Spiller is a scientist of no mean grade, having written and published several works or physics which secured general attention. He now comes forward with a theory of creation and of godhood, in which he declares that "the only true monotheism is that which regards the world-ether as the soul of the universe," and that "Etherism seems to me the only idea of God which has any future." He traces the phenomena of gravitation, light, heat, electricity, magnetism, animal and mental life to this source, and expressly declares that "the whole infinite world, as the sum total of bodies existing in space, is put together from the same uncreated and imperishable materials, and is sustained by the same imperishable forces which are at work, from individual atoms up to the infinite host of enormous globes, according to the same laws, which, in the greatness of their combined action are unchangeably preserved, and have their unailing source in the world-ether, so that this is the source of all being and existence."

And here the learned student, like another Luther, plants himself and declares that he will not budge until his aerated religion shall have crowded out all the other isms of the times.

Despairing of settling Herr Spiller's difficulty with the other doctors, both of physics and divinity, we come nearer home, only to encounter another holy war in progress at Milwaukee, where a pulpit orator named Dudley, aided and abetted by a daily newspaper named *The Sentinel*, has stirred up several orthodox authorities to a sharp discussion of the question "What is Orthodoxy?" And particularly are the Congregationalists Orthodox Congregationalists? Dudley and *The Sentinel* say no; and *The Interior*, of this city, and divers ministers of the church say yes, and that very emphatically. One of these last quoting the secular journal's declaration that "the rank and file of the Congregational denomination at the West repudiate John Calvin's plan of salvation," that they do not believe in the "Trinity, in original sin, in the vicarious atonement, nor in the endless punishment of the wicked after death"—says, "I pronounce the whole declaration as stated erroneous, and a libel upon the Congregationalists of this State and of the land." And the reverend gentleman follows up this denial with several sledge-hammer blows, right lustily applied, in denunciation of the teachers who teach the false doctrine referred to. This dispute, being a question of fact merely, may possibly get solved ere long. It might be readily solved by a general lay vote, like that by which the Methodist Episcopal Church passed upon the question of lay representation a year or two ago.

But what shall we say to another question of theology, which thrusts itself sheer athwart the *Times'* own peaceful threshold, in the shape of an inquiry from a befogged "Constant Reader?" The inquirer declares that he has been a member of the Baptist church for thirty years. The question with which he comes at us appears to be a new one to him, though perhaps some of our readers will recognize it as a time-honored riddle. It is in the briefest form thus:

God created Adam and Eve, just as he wanted them.

He also created that celebrated serpent, just as he wanted it.

The serpent was too much for the man and woman. Now, therefore,

Why did God make the aforesaid serpent stronger to persuade than the aforesaid Eve was to resist?

And our questioner considerably adds, "If your theology is not equal to a solution of these questions, please call to your aid Prof. Bartlett, Prof. Northrup, Prof. Patten, Prof. Arnold, or any other theological seminary man."

It fortunately occurs to the *Times* to mention, at this point, that it is a religious, not a theological journal; and that it would unquestionably be invading the province of the professors above named, should it attempt to solve this old, old question. It therefore respectfully and tenderly turns this matter over to those high authorities; not, however, without rebuking the inquirer for putting his question in a form so shockingly like that of Dunderbary's pet conundrum, the answer to which involves the relative strength of a canine's caudal appendage, and the entire canine entity.

## A Prophetic Dream.

Brother D. F. Miller sends us an account of a strangely prophetic dream clipped from the *Daily Gate City*, of January 28th, 1873. It appears that Maurice and Barbara were on trial for murder. One morning the latter informed the Sheriff in German (which language they both speak), that she during the preceding night had had a dream which appeared so real to her that she could not get it out of her mind. It seemed natural and like a reality. She said it appeared that the court had set her and Maurice free, and that she was in a large room with two gentlemen she named, who pitied her and gave her good counsel as to her future. She said it then appeared again that she was traveling along the Mississippi, down stream, in some kind of a vehicle she could not make out, and the same gentlemen were in the same conveyance. Dreams are, as a general rule, but the phantoms of a troubled mind, though like this one, they sometimes do come true. For, first, she and Maurice were set free that morning; second, after her discharge the two gentlemen she had named stepped into a large room next to the Court room, where she and the Sheriff were engaged in

conversation, and talked with her as she had dreamed; and thirdly, it so happened that on her way to Fort Madison, in a caboose car, the two gentlemen were also on hand, and, as the railroad runs along the river bank, this side of Burlington, one of the gentlemen who had heard the Sheriff relate what she had told him as her dream, turned to the other and said, "Look, there is the river, which Barbara dreamed about." She heard the expression and comprehended it, and said, "Yes, river, river."

## THE GREELEY MONUMENT.

## Address of the Committee.

TO THE PEOPLE OF THE UNITED STATES:—The Committee to raise funds to commemorate the virtues of the late Horace Greeley by a statue and a monument in Greenwood, has been fully organized by the appointment of the Hon. William W. Niles, of Westchester County, as Chairman; the Hon. Andrew H. Green, Comptroller of the city of New York, Treasurer; and Edmund C. Steadman, Esq., of New York, Secretary.

The members of the Committee, as far as appointed, are at work in earnest, and with a sure prospect of success. But they are conscious that it does not belong to them, nor to any limited number of men to render adequate honor to one whose just fame belongs to the entire people. Horace Greeley was pre-eminently a man of the people; he rose from among their ranks by industry, frugality, and a life of blameless purity; his example, no less than his written words, will remain forever a precious legacy to the masses of workingmen who are actuated by the same pure ambition as that which raised him from poverty and obscurity to the honorable and conspicuous position in which for many years he led the public opinion of the country. There is nothing in his character or career which mars the force of his beneficent influence. No young men can ponder the story of his life without profit. He is one of the few public men of our age who may be safely held up to the imitation of the young. It is therefore to the people at large that the Committee confidently appeal. It is their privilege and duty to honor worthily the man who best represented the brain and the conscience of the masses.

This is in no sense a partisan enterprise. The Committee is composed of members of all parties, equally proud to do honor to one whose laborious life was passed in devotion to the general welfare.

All who believe with us that Mr. Greeley's great efforts in behalf of freedom, of enlightenment, of economy, and of progress have not been without beneficent results are cordially invited to share in this tribute to his memory. The rich can not better show their appreciation of the lessons of industry and order which he taught, and the poor, in giving what slight sums they can afford, will honor their own estate and aspirations. It is not doubted that every editor in the country will be willing to forward the work, either by an editorial endorsement or by receiving and forwarding such sums as may be raised in his locality. There is not a village in the land but contains some man who has profited by Mr. Greeley's teachings. We hope there is not one where an effort will not be made to contribute to this expression of the National gratitude.

A memorial volume will be kept containing the name and residence of every contributor, and upon the completion of the work will be deposited in the Historical Society for preservation.

WILLIAM W. NILES, Chairman.

ANDREW H. GREEN, Treasurer.

EDMUND C. STEADMAN, Secretary.

We most respectfully call the attention of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL to the subject of the *Greeley Monument*. While we believe that Horace Greeley will live upon the pages of history and in the hearts of the American people for centuries, it is but a proper tribute of respect from the liberal minds and progressive people of the present day, to contribute a small sum each to defray the expense of a monument to be erected to his memory.

While some have felt to condemn Mr. Greeley because he did not openly advocate Modern Spiritualism through the columns of the *Tribune*, the great mass of Spiritualists know well that that was not the province of a political newspaper, nor was Mr. Greeley the sole conductor of the same.

The early investigators in the field of spiritual philosophy know well that Mr. Greeley by publishing copious extracts from the works given through the mediumship of A. J. Davis, and by reports of spirit manifestations through mediums in the early history of Modern Spiritualism, gave an impetus to investigation that never was so potentially felt by the masses throughout the country from any other means at that early day.

It was an article in the *Tribune* quoted from one of the lectures given through A. J. Davis while entranced, long before the so-called "Rochester knockings," that first called our attention to the subject of the *Philosophy of Life*. From that day down to the present time we have been an earnest seeker after truth in that field of thought. But for that article for aught we know we might have been to-day, like many of our old friends, a fossil in the ranks of *Universalism*.

With that early, but all important effort, Mr. Greeley's particular mission with Spiritualism ceased; but that bold and manly effort in the days of our weakness should not be forgotten.

We earnestly ask every reader of this paper to contribute his or her mite, no matter how small the sum, toward erecting the proposed monument to the memory of America's great Philanthropist.

Those who have confidence in us that we will carefully receive and faithfully report and pay over to Andrew H. Green, the treasurer, are at liberty to send to us such small sums as each shall feel desirous of contributing. We will keep an account of the amounts received, and from time to time publish the same, giving names and places of residence of the donors, and transmit the same with the names of the donors as Spiritualists, *in print*, to the above named treasurer.

Let not the Spiritualists of the world be a whit behind any other class of people in their appreciation of a great reformer.

Address, S. S. Jones, Editor Religio-Philosophical Journal, Chicago, Ill.

## Inquiries.

BRO. S. S. JONES: As I have been for a long time a reader of your much-prized paper, the RELIGIO-PHILOSOPHICAL JOURNAL, I wish, through its columns, to ask the following questions, and by so doing some one who has the opportunity may obtain, through a medium, answers thereto. Please give your readers all the light you can on this subject, and oblige yours sincerely, L. O. Root.

St. Joseph, Michigan, January 28th, 1873.

Question 1st. Where is the Spirit Land located? Is it in the space that surrounds each planet, or upon one or more of the planets?

Answer. The Spirit Land is located wherever spirit exists. I know of no place outside of the spiritual spheres. The earth and all things appertaining thereto are revolving within the spiritual spheres. All life upon the material plane is clothed with a physical form, within which is a spiritual body, animated with spirit.

2d. What are the occupations of spirits?

Answer. The occupations of spirits are as diversified on the spiritual plane as they are upon this physical plane. Untold millions of spirits are engaged in inspiring so-called mortals with thoughts which eventuate in acts. Without that inspiration the physical would develop very slowly. The occupations of others are quite similar to those of many thoughtful men and women upon the earth plane, who are deeply absorbed in thought for the good of others. There is no limit to the occupations of spirits—it is infinitely diversified.

3d. Who is their governor, guide or ruler?

Answer. If I could tell you of the name of a person known as Governor, you would be none the wiser for it. Knowledge is a beloved and highly revered Governor in the higher spheres.

4th. What is their locomotive power?

Answer. The power of locomotion in the spiritual spheres is in accordance with the will, guided by wisdom. As the spirit intelligently willeth, so has it the power of locomotion. Its mode of travel corresponds with intelligent desire. As it wills, so it constructs and uses.

5th. Do they, from their spirit home, see what is going on upon this world of ours?

Answer. The spirit's power of vision is magnified as it develops in wisdom to comprehend. Spirits do see whatever they desire to, of what is transpiring upon the material plane of life.

6th. How long is it after the spirit leaves its earthly body, before it receives the spiritual body?

Answer. The spirit's body is eliminated from the material body, and goes with the spirit, when spirit and the gross physical separates at so-called death.

7th. When children die, do they grow in the Spirit World, in size?

Answer. Infants and children do mature in size upon the spiritual plane of life, as naturally as they would if they had remained in the physical form.

8th. Does the spirit grow older there, and expect another change from its present life to another?

Answer. Spirits appear more matured, but do not show signs of decay from age, as they do upon the physical plane of life. Change is common to all things upon every plane of life—at least that is the presumption of those of little experience and observation. What may be the opinions of those who have lived *quintillions* of years in spirit-life, upon that subject, will not be expressed, if it perchance differs from that which has been given.

9th. Do the good and bad of this world live together there?

Answer. They live together there even as they do here—good and bad are relative terms—none so bad as to be destitute of some good traits of character; none so good but can be further developed in goodness by time and experience. Spirits gravitate to centres or spheres of life with which they naturally affinize. "Five Points" is but a stone's throw from *Trinity Church*.

10th. Are the spirits happier there than they could have been here, if they could have had every thing they wished for on earth?

Fortunately, happiness is not always synonymous with goodness. That which contributes to the happiness of the inebriate, the profligate, the undeveloped, would be torment to the refined, well-behaved thinking mind. Squalid misery is but a means of developing when no better conditions are supplied for those who are its victims. The lowest hell is but a stone's throw from heaven. When excessive indulgences of the passions no longer yield satisfaction and pleasure—the higher faculties assume command, and fraternal love springs up spontaneously from the depths of the soul where naught before obtained but extreme self-love. Means of arousing to action the drowsy faculties of the mind or soul are better understood and more forcibly applied upon the spiritual, than on the material plane of life.

## The Star and Crescent Club

Will hold one of their pleasant and popular parties at Snow's Dancing Academy, No. 62 South Halsted Street, near Madison, on the evening (of February 21st) preceding Washington's birth-day (23d), and propose to celebrate the advent of our illustrious countryman by this happy expression, if it takes all night to do so. They propose, in addition to their choice selection of dances, to have some excellent singing by a first-rate quartette club. A good time is anticipated. Don't forget the time—Friday evening, February 21st.

CAPT. R. H. WINSLOW will lecture for the First Society of Spiritualists, of Chicago, Ill., at the West-Side Opera House, 99 West Randolph street, on Sunday, February 16th, morning and evening.



[Continued from First Page.]

and on government, from Bonaparte and Edward Everett.

These various topics are touched upon, not merely as they are on the earth, but also as they are found to exist in the life beyond the grave, and some of the articles are intensely interesting.

Thus, as to the Drama, Booth says: "The 'gift of speaking, and of representing individualities separate from our own identity, is a 'spiritual gift decidedly; and with us theatres and amphitheatres are as numerous as 'churches are with you.'"

As to theology, Wesley, speaking of the "progress of Spiritualism, says: "Then the 'primitive Church of Christ will be revived 'again upon earth, simple and unostentatious: 'its creed will be the creed of Jesus Christ—'the brotherhood of man and the love of God 'for his children.' This creed, you perceive, 'embraces the whole of the Spiritualistic 'faith, which is causing these great changes 'throughout the Church of Christ on earth.' Lyman Beecher, after declaring that "experience in spirit-life had caused him to 'change his opinions, adds: "I see now that 'Beecher, Spurgeon, and a vast host of others, 'are teaching human souls the great truths 'which will fit them for life hereafter. I have 'done now with endeavoring to solve improbable problems, and with simple faith in man's 'efforts for his own progression, I give my testimony to the uses of the Sabbath, and the advantages of religion in advancing their progress and in preparing the spirit for its future 'home.'"

Professor Bush declares that "The soul 'passes through many stages of existence in 'the process of refinement. The next state of 'existence to the material I term the spiritual, 'and the one beyond that the celestial, and 'beyond that, the seraphic.'"

"With us the transmigration is not veiled in 'darkness and mystery, as with you. We can 'see the spirit emerge from its old casement 'more ethereal than ourselves, but still visible, 'and we can hold communion with it.'"

Everett says, as to government: "An unlimited monarchy is not known in the Spirit World." "The one-man power is incompatible with spiritual laws." "In the government of the Spirit World every man can rise, and become for a space of time, the patriarchal dictator of a republic." "The prevailing form of our republic differs from that of the American republic in many particulars. Our term of office is shorter than with you; our directors are our fathers." "The inhabitants of the Spirit World are divided and sub-divided into associations or bodies, which, in your world, would be termed nations and states." "The emperor or dictator is chosen by the people," etc., etc.

The third work to which I desire to direct attention, is the "Arcana of Spiritualism," by Hudson Tuttle, published in 1870.

This work is professedly that of communing spirits. The writer says he is but an amanuensis, writing that which is revealed to him, and claims to have "faithfully, carefully and conscientiously presented his impressions as they have been given to him by his masters, the invisible spirits."

The work commences with a general statement of principles, intensely interesting, and giving a fair and full exposition of what Spiritualism claims to be. For instance, it says: "Man is a duality—a physical structure and a spirit. The spirit is an organized form, evolved by and out of the physical body, having corresponding organs and developments." "This spiritual being is immortal."

"Death is the separation of this duality, and effects no change in the spirit, morally or intellectually."

"The spirit holds the same relations to the Spirit World that man holds to physical nature."

"The spirit there, as here, works out its own salvation, receiving the reward of well-doing, and suffering for wrongful action."

"Salvation is attainable only through growth."

"There is no arbitrary law, final judgment, or atonement for wrong, except through the suffering of the guilty."

"The knowledge, attainment and experience of the earth-life, form the basis of the spirit-life."

"Progressive evolution of intellectual and moral power, is the endless destiny of individual spirits."

"The spirits are often near those they love, and strive to warn, protect and influence them."

"Their influence may be for evil, as well as for good."

"Communications from spirits must, then, be fallible, partaking of the nature of their source."

"Spiritualism encourages the loftiest spiritual aspirations, energizes the soul by presenting only exalted motives, prompts to highest endeavors, and inculcates noble self-reliance. It frees man from the bondage of 'authority' of book or creed. Its only authority is truth—its interpreter, reason."

"It seeks for a whole and complete cultivation of man—physically, morally and intellectually."

It is to the elucidation of these principles that this work—a volume of 450 pages—is directed. It is—all of it—well worth the perusal, and particularly its seventeenth chapter, treating of "The Spirit's Home."

There is still another work to notice in this connection, viz.: "Real Life in the Spirit-land," given through Mrs. Maria M. King, and published by Wm. White & Co., in 1870. Vol. I.

In this work is given, among other things, the experience in the spirit-life of one who died from starvation in prison, in the seventeenth century; and of a mother, who was herself a slave, married to a slave who was sold away from her, and who had given birth to three children, who also were slaves; on account of the condition and education of children in the Spirit World; "a chapter in the life of a poet," looking marvelously like an autobiography of Shelley; the pauper's resurrection; the condition of a depraved spirit, of the inebriate, the gambler and the murderer; of a miser, smarting under the reflection of the good he had left undone, from his sordid love of gold; of a mother who, by her own unworthiness, was separated from her child; and an account of the mode of instruction designed to fit the spirit for an upward progression, "no means being left untold to aid the progress of the lower grade of spirits, who are so emphatically the dependents of the higher." All calculated to show how infinite is the variety of spirit-life, and yet how consonant it all is at once with our instincts and our reason.

In calling attention to these works, I repeat that I do not mean to be understood as implying that they are the only ones devoted to this topic, or that they are the best yet given to the public. I am aware of others whose teachings on the same subject are as valuable. In my own two volumes, published seventeen years ago, there is much kindred matter, and probably there is no spiritual work that does not contain more or less of it. But what I mean to say is, that I rejoice to see thus begun the work of concentrating within accessible limits the revelations that are being made to us of the immortal life beyond the grave, and

my object is to point out to the inquiring minds that are stirring all around us, where they can most readily approach such concentration.

I am fully aware how vast is the quantity of such revelations already made to man from the Spirit World—some of it only resulting in the memory of the recipients; but much, very much of it already reduced to writing, and prepared for preservation and distribution to the world. Whether it will, like the Jewish Bible or the Christian's Testament, ever be concentrated into a single work, can not now well be divined. But we may well entertain the hope—nay, the firm conviction—that if that ever does come to pass, the book will never be received as "authority," binding man to a belief that he can not comprehend, but as an appeal to his head and his heart, to be received or rejected as the intellect or conscience may direct.

## APPARITION OF A DOG.

The following account of the ghost or apparition of an animal having been seen, is the only case I have ever heard of, and it is well authenticated, as the lady who told the tale to my friend, was one of the persons who saw the apparition.

This lady lived in the country, and one day the curate of her parish called on her. This gentleman had a large dog, a great favorite, but from its uncertain temper, he was obliged to keep the animal chained up. While the lady was sitting talking to her visitor, she saw the dog enter her gate, and she told its master who was sitting with his back to the window. He could not understand how his dog could be there as he had left him chained. On going to the window, they both saw the dog approach the window. It stood steadily looking at its master, and then as if satisfied with having seen him, turned away toward the gate.

The gentleman instantly took leave saying, he must look after his dog or it would be getting into mischief.

On going outside, he called him, but he was nowhere in sight, and his master then went straight home, where he found his dog lying in his kennel and chained, but dead.

## The Snell Brothers.

"By their works shall ye know them." The present week has been one of intense excitement in Waverly, N. Y. Some three years ago, through the mediumship of a quiet, truthful young man by the name of M. B. Weaver, who resided in this town, spirits manifested themselves in various ways, giving communications to their friends, and healing the sick and suffering, showing that man survives the death of his mortal body, and has the same tender feelings of love and good-will for his earthly friends, and can, and does, communicate glad tidings, as we read in St. Luke, second chap.; also in the tenth and eleventh chapters of Acts.

Many of the best minds in Waverly became interested, and finally convinced of the truth of spiritual intercourse. Circles were formed for investigation, and Sunday meetings followed, with Mrs. A. E. Mossop and myself as speakers. The spiritual hall was filled to overflowing with earnest, anxious listeners to the gospel of angels, life, and progress. Thus the truths and principles of Spiritualism fell upon good ground, and were treasured up into good and honest hearts. The churches were almost empty, Sunday night the people going to the hall to hear the gospel of Spiritualism.

It was evident to the clergy that they must do some terrible thing, so they consulted together and commenced to cry "Devil, Devil," but the people had heard of this fellow before, and from the description that the clergy had given of him and his works, they did not see much that was devilish in the manifestations and teachings of Spiritualism; therefore another consultation was held and the clergy changed their base of operations, uniting themselves with Mr. J. H. Baldwin and two learned doctors by the name of Harnden and Stone, who felt bad at heart because the spirits were healing the sick in and around Waverly, taking the business away from them. They also called to their aid one good old deacon, Mr. G. F. Waldo, who, it is said, sometimes takes spirits down the throat in such quantity as to trouble his legs and feet! They added to this two hundred and fifty dollars, with many other promises of reward, and sent to Watertown, N. Y., for the Snell Brothers to come and help them expose Spiritualism.

The Snell Brothers came with their cabinet. Hand in hand they were greeted by the clergy who issued a circular, saying that all religious meetings should be closed in order to give all the people an opportunity to witness the great expose of Spiritualism! The Snell Brothers for once found themselves in a tight place, and consulted with some of the Spiritualists, saying that they could not expose true Spiritualism, and that they were, in a certain sense, mediums; but that all dark circles and physical manifestations were humbugs and deceptions! They quibbled, quibbled and falsified in all that they did. The two notable evenings of Jan. 13th and 14th passed off without making the slightest appearance of an expose.

The thinking public were dissatisfied—they left the subject where they commenced, a mystery, and said that they did not intend to tell or show how it was all done; but if they would give them another hundred dollars, and one more evening, they would make a clean sweep of the whole thing! So the clergy granted one more evening of froth and slime, of falsehood and deception. True, the boys did some funny things in their dark cabinet when left to themselves, but they failed to expose anything but their own folly, and that of the three clergymen, the old deacon and two mad doctors. At the close of the second evening's exercise, I arose and challenged the three clergymen to meet me in public debate upon the merits and demerits of Spiritualism. Thus far they have shunned me, but the people are pressing them on all sides to meet me; but, alas! I learn to-day that they will not discuss the question with me. They are becoming quiet and happy again in the paths of progress. Spiritualism is the word of the Lord in wisdom and love, in Waverly.

DR. H. P. FAIRFIELD.

Waverly, N. Y.

Spirits do Communicate and Show Themselves.

At a private seance with Mrs. Johnson, at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, on the morning of February 5th, the undersigned was told by a little spirit nephew, Jimmie Downer, that he would come and show his face, and hold in his hand a rose with two buds if I would attend one of Harry Bastian's cabinet seances. I did so in the afternoon of the same day, and the promise was fulfilled to the letter. I saw and recognized my nephew, who held up the rose and two buds as he had pledged himself to do.

A. D. Smith.

Downers Grove, February 6th, 1873.

199 LaSalle St. is the place where Reynolds sells at wholesale, auction, and at retail, the most beautiful seashells offered in any market.

## Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## "Industrial Education of Women."

This is the title of a very excellent article in the United States Report on Agriculture for 1871. The writer says, "The want of a system of education of greater breadth and depth is beginning to be keenly felt in this country. If the education of males is too superficial, too narrow, and especially to unpractical, what shall be said of that of woman? Our systems for male and female are European, and should we Americanize. Tschöcke, the good German thus describes the falsity and frivolousness of female education in his country: "It is the chief fault of female education that girls are, even more than boys, educated to untruthfulness, pretenses and dissimulation. We seek to root out of them the natural, unpretending simplicity and loftiness of their innocence, and to supply its place with a feigned nature."

Another German, Niemeyer, says: "The cultivation of the understanding, judgment and reason, by studies in part adapted especially to the needs of the sex, should be the main purpose of their education."

We are inaugurating a new era in industrial education in the establishment of colleges of agriculture and the mechanic arts. In the West, there will be a power. Is not here an open door for female education? Shall broad, practical, sensible culture be confined to boys? It is necessary that woman should have some knowledge of the principles and processes involved in rural arts. Not that we men should hold the plow or dig ditches, or build fences—there are occupations pertaining to agriculture essentially feminine, and rural and household arts in which women are qualified by nature to excel, but for which only scientific and general culture and specific technical training can thoroughly fit them. Women who must necessarily have some share in the work of life, as all worthy of the name do have, will dignify and ennoble their own character, instead of degrading them in practicing these arts.

In this country women have a higher development, taking physical, social and industrial life together, than in any other. Emigrants bring their industrial, social habits with them, soon to be modified by American ideas. But we find that country women, whether of home or foreign birth, do actually take some share, and no inconsiderable share in the labors pertaining to farm life. The fact exists that millions of the human race must, by the sweat of the face, aid the transmutation of the soil into bread before it can be eaten, and of that class there are nearly as many women as men.

Of the six hundred millions of pounds of butter, worth \$180,000,000, how much comes from the labor of women? Of two hundred and forty millions of pounds of cheese, worth \$36,000,000, how much is manufactured by the wives and daughters of the farmers? The eggs and poultry, amounting to millions more, are due to an industry in which the farmer's wife has by far the larger share of skill and labor. The sweets of the hive are largely collected under the directing care of women. Millions of dollars, many more than those appearing in the census of market garden products, are produced in kitchen gardens by feminine labor. No inconsiderable amount of small fruits both for home use and for market is grown and picked by females hands."

We have no room for quotations, of numerous instances in which women have been successful in the entire management of farms. He continues, "Communion with nature, with the heavens for shelter, and the sun for warmth, has no tendency to impair the delicacy of feeling natural to a woman of refinement, though promotive of health and cheerfulness, strength of muscle, and elasticity of spirit. Make education practical, suggestive, a living reality, and not a thing that withers on leaving school and dies with marriage, and new and congenial avenues of profitable effort will be opened, and many of them will lead into the country and be embowered in verdure, perfumed with flowers, and enriched with luscious fruitage."

A school of horticulture for women, theoretic and practical, is in operation in Massachusetts. Many have taken a short cut to a horticultural education, and achieved success in practice. A maiden lady of Southern Indiana, leased a few acres in fruit trees, which a man had failed to cultivate properly, and has been able to buy the place and hold a surplus in cash. Some women are making a profitable speciality of flower culture; flower farms for perfumes may be next in order. The raising of certain flower seeds might furnish agreeable and profitable employment. There is an almost endless variety in the specialties for which a young woman may be practically educated, in the culture of flowers, seeds, fruits and vegetables. Poultry keeping is profitable as a separate business when properly managed, but is safer as an adjunct to the farm.

Few are aware of the impetus given to bee-keeping by the successful practice and editorial teachings of Mrs. E. S. Tupper, of Iowa, who is associated with Mrs. Savary at Des Moines, in the rearing of Italian queens. The following note from Mrs. Tupper will be read with interests:

"Within the past four years, many women have been turning their attention to bee-keeping as an occupation, pleasant, easily managed, and remunerative. We are glad to know that in every instance which has come to our knowledge, success most marked has attended the undertaking. From reports that have been made to us, we condense the following instances: One young lady who had been teaching for several years, and whose health had failed, undertook the care of her father's bees, twelve colonies in number that had never been profitably managed. Under her care, the first season they increased to thirty colonies, and the third season after she took them in charge, she sold \$1,200 worth of honey, and had in the Fall fifty-four strong colonies in good hives. She says: "The time I devoted to them I did not miss, and the pleasure afforded by the work was so great that I would enjoy doing it even if no profit were derived."

A widow with scanty provision for her support, turned her attention to bee-keeping. She purchased ten poor hives in the Spring for \$50, and expended about as much more for good hives. The first season's yield of honey gave her back her investment and \$36 over. The second season she sold \$900 worth of honey, and her stock of bees that Fall numbered thirty-two colonies, all strong. We know of more than one hundred women who are successfully building up apiaries, but have no record of a single failure.

The largest apiary in the West is now in Des Moines, managed entirely by women, who are doing a large business in importing and rearing Italian bees, as well as in the sale of honey. From the South we hear of many who are engaging in the business, and it is to be hoped that many others in that region of

flowers, will be induced to enter upon it, and help convert that which is now wasted into a source of wealth."

The report continues, "These brief suggestions are only hints to possible rural avocations for woman, and by no means an enumeration of them." A list of colleges that have opened their doors to women is given, and in conclusion the writer says, "Thus is the new education everywhere taking a 'new departure,' and vindicating its claim to breadth and freedom from hereditary exclusiveness, and class distinctions. Throughout Europe, the facilities for female education are increasing, and its standard rising to higher elevation. Great progress in this direction has recently been made in Russia, and England and France are also advancing. It is fitting that the last relic of feudal inequality, in the comparative opportunities for the highest education of sexes, should disappear in the United States."

We have made these copious extracts from the Report of the Department of Agriculture for 1871, that those of our readers who may not have access to the book, may see something of the scope this great cause has taken.

As Spiritualists we know that from the inception of the modern phenomena, woman has stood side by side with man. We have not given her any rights, because she is equally endowed with man, and it is usurpation to speak of given that which we men never had. All that is needed is that man shall no longer a same to define what are women's rights. Let us do our work well, and not interfere with women doing the same as the powers within shall prompt her.

In the avocations referred to, and many others, woman excels man, and the law is absolute and divine that he or she who can do the best work is entitled to do it—laws, customs and man's assumptions to the contrary. Having in the past fixed limits to woman's sphere, it may be man's duty to assist her to find it now, but we are of the opinion that the main thing for man to do is to stand aside and let woman's finer intuitions direct her in the selection of her position and the employments which God has given her the capacity to act in.

One thing is very certain that a new and blessed order of things will come to the world when women and men shall find the avocations to which they are divinely adapted, and in the coming era when we are emancipated from the slavery of ignorance, prejudice and bigotry, and can approximate toward this condition how grand and beautiful will this life seem? How vast its possibilities, how wonderful the powers that God has given us? Let us, then, as a band of brothers and sisters work for the incoming of this glorious day.

## New Books.

THE SACRED GOSPELS OF ARABULA.—Cloth full gilt.—Boston.—Wm. White & Co., Publishers. Chicago.—For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.—Price \$1.00, postage 12 cents.

This book is given to the world through the mediumship of Andrew Jackson Davis, and is the result of "The inspiration of the original saints." It contains many novel features, leading the mind into new avenues of thought.

PHILOSOPHY OF SPIRITUAL INTERCOURSE, A. J. Davis. New, enlarged and re-stereotyped edition, 400 pp. cloth. Boston, Wm. White & Co. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. Price \$1.00, postage 16 cents.

This has been one of the most popular of Bro. Davis' numerous books, and we hail with delight this new and greatly improved edition. The title is sufficiently indicative of the contents without further explanation on our part, and hosts of admirers of Bro. Davis' writings will avail themselves of the opportunity of again reading it in its greatly enriched form, The Philosophy of Spiritual Intercourse.

## City Entertainments.

[For the week ending, Feb. 16th, 1873.]

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph.

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Positively last week of the Grand Italian Opera. Tuesday, February 11th, Clara Luisa Kellogg, "Il Trovatore,"—Sanz, Abrugnedo, Moriani, Coulon. Wednesday, February 12th, last appearance but one of Pauline Lucca. Thursday, no performance. Friday, farewell night. Saturday, farewell matinee. Monday next—Edwin Booth as Brutus.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. Another spicy programme is offered for this week by the Arlington, Cotton and Kemble, Minstrels, at Myer's Opera House. It embraces a new first part, ending with the favorite finale, "The City Horse Cars;" in the second part a challenge clog dance by Master Clarence Burton; a vocal quartette; The Actor's Studio, by Billy Rice and Surridge; Mackin and Wilson's artistic songs and dances, Glycerine Oil, by Arlington, Cotton and Kemble; and at the last, The Black Statue, by the whole company.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. John Dillon in two characters. Monday, Feb. 10th, and every evening during the week, also Wednesday and Saturday matinees, T. W. Robertson's elegant domestic comedy with every thing new) entitled David Garrick, with a most powerful cast, to be followed by the Dillon speciality of O'Calligan; or, The Art of Mesmerism.

In Rehearsal—The great London and New York success, False Shame, direct from Daly's Fifth Avenue Theater.

## Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

MARGARET, wife of Peter Fletcher, passed to spirit-life, Jan. 16th, 1873, at Louisiana, Mo.

Passed to spirit-life, Jan. 15th, 1873, ROBERT RISDEN, of Manistee, Mich. For a long time past a firm believer and advocate of the beautiful truths of our spiritual philosophy. K. A. B.

DRUNKENNESS AND OPIUM HABIT! C. C. Boers, M. D., 345 Fourth Ave., New York, has permanent and painless remedies, given him through spirit aid. Ten years successful experience. Cure guaranteed. Send stamp for evidence. [v13n23]

## Testimonial.

MRS. A. H. ROBINSON, DEAR SISTER:—You have cured our little boy of a rupture, in thirty days, which could not have been done in less than one year in any other way, if, indeed, it could be cured at all. We tender to you our heart-felt thanks. Yours truly,

W. L. P. ELMER.

Saginaw, Mich., Feb. 7th, 1873.

## Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT, Address Station D. Box, 61, Office 1147 Broadway, New York. Money refunded when not answered.

## MRS. DR. M. A. MORRELL

Treats successfully acute and chronic disease. Medicine is sent to all parts of the country by express. For terms address Mrs. Dr. M. A. Morrell, No. 273 Findlay St., Cincinnati, Ohio. v13n23

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MAGNETIC AND ECLECTIC PHYSICIAN, 340 West Madison st. Office hours from 10 a. m. to 4 p. m. on Mondays, Wednesdays and Fridays; special sittings given on Inspirational Development on the evenings of Tuesdays, Thursdays and Saturdays. v13n31f

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Examinations made by lock of hair. Send for circular containing testimonials. v13n13f

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The Well-known Psychometrist A. B. SEVERANCE,

Will give to those who visit him in person, or from autograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms, \$2.00 for full delineation; brief delineation, \$1.00. v13n13t

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Baths, Electricity & Vital Magnetism! A new, beautiful and vitalizing system of Electric, Magnetic and Musical Gymnastics for maintaining health and curing disease! Popular lectures given on Physiology and Hygiene by the principal and by several eminent physicians in connection with the gymnastics. Intemperance, opium-eating and other Chronic diseases radically cured. Mrs. Robinson's cabinet examinations kept. Dr. E. D. BABBITT, Principal, 350 3rd Ave., (near 36th street, New York, v13n15f

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Makes Clairvoyant Examinations, gives Magnetic and Electrical treatment and medicines indicated. Treats all forms of disease with great success. Cures Catarrh, Incurable Consumption and Cancer, Dyspepsia, Epilepsy, Paralysis, Piles and Fistula without the knife; private diseases of men and women. Examinations and prescription \$3.00; with medicine for one month's treatment, \$5.00 to \$10.00. Acute cure, warranted; by mail, \$1.00. Constipation cure warranted, \$1.00. Sittings for healing at a distance each, \$1.00. Send lock of hair, name, age, sex and leading symptom. Come to or address SAMUEL MAXWELL, M. D., 72 South Sixth St., Richmond, Ind.

Dr. Brown & Carroway,

Who are now making a successful tour through the Western States, and who will call upon the friends of the afflicted and prescribe for diseases, for those who may be unable to visit them personally, by means of a lock of hair. Give name and address plainly. Enclose fee and stamp. If they are unable to get into sympathy with the patient will return money.

Examination, — — — — — \$ 2.00  
Prescription, — — — — — \$ 1.00  
They will send magnetized paper to all who may apply on receipt of address and 50 cts.

Address full further notice  
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Healing, Psychometric & Business Medium,

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object, in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought on rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit control over her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Terms.—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporters, amanuensis,



## Inner-Life Department.

## CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

## Philadelphia Circle of Light.

## Invocation.

Oh! thou who dost not speak or deal in falsity, but in truth, peace and love, thou dost bind thy sweet book of nature, only in gorgeous colors and gentle harmonies of sound, for thou hast indeed spoken to us in more ways than one. Oh! may none of us ever despise the gentle rap, for by the sound of its light gentle ticking, was light brought into this world. Here all is passing away rapidly, but in the midst of every ray of sunshine that is strewn in your pathway, may you find evidences of immortality. The door has been opened to give these precious truths unto the world, and as you despise the gentle knockings so will you despise our knockings at the door of your hearts. May the sweet streams of peace, truth and love ever gently flow on, and fall upon one and upon all forever and forever. Amen.

## Betty Graham.

Thank God for that circle of light that shines brighter than the gaslight. I lived in Ireland in a place where all things are light. It was called Cork. I am glad that this is not a church, and that there are no holy fathers here. Indeed I found that Mother Earth is the best holy mother, and sure my body rests in her bosom. I am glad that there are no beads, crosses, or crowns here; with me there was nothing but crosses, from the time I commenced to go up the steps of the Cathedral. I don't know when I died, and that is what I am now trying to ascertain, and it is myself that thinks that I am not dead yet. I have not had so much light until I came here to this circle. I don't have to work for about one dollar and fifty cents per week any more. I now get the wages of love and truth, and don't have to wait until Saturday night for my pay, because I get it every day.

## Mr. McFarland.

With a desperate effort of my will I come at this time through the steady determination of the spirit. I fell from the Masonic buildings in this city [Philadelphia], and was killed; yes, I fell from the top of the Masonic Temple, and I popped out of existence into that grandest of all temples up here, just as quick as I popped into this medium.

## Gen. Robert Lee.

I don't want the light extinguished until I have come and put some of the oil of gladness in the lamp of truth. With the best of wishes for my country at large, I have come at last to give my testimony concerning the value of these communications to the world, and my voice joins with others in desiring that they be sent forth to battle for truth and for the right.

## James Buchanan.

I have been sleeping a long while, and here I come with greetings and compliments to all. I was once President of the United States, and was called "a weak old man." I am living now in the beautiful land where the golden harvest is ripe. I am living now in the beautiful "Wheatland" of the golden eternity.

## Alexander W. McCutcheon.

It has been a subject of discussion to many mortals, what has become of such spirits as we, who have been for ages in the Spirit World? It is, indeed, thought by many that there are no spirits in the worlds of intelligence, but those who have just passed away. Take your Bible and your historical works and examine them, and you find that they fail to give a correct idea of the creation. In order to create this world, there must have been a positive force, or world of spirit. What think you we have been doing in the by-gone ages? Yes, spirits will indeed come back to speak of their experiences away back for ages through the realms of light and intelligence. As you have sung that beautiful piece, "Just on the Shining Shore," we have discovered that there is a chord of truth that can not be severe.

I come back as one who knew of these startling manifestations, and even before the days of Christ they were known. He was a divine being, just as many more might be if they would. He was not God, but a part of that divine whole, just as each one of us makes a part of it. After all these ages, I come back not as a child, but as a man seeking truth in the ways of life, and as a man, who would descend to the innocence of childhood's paths. I come as a man of force, and I will carry that force through this organism, that I now have control of. I will control it for the benefit of those who suffer for light, to pierce the most obdurate of hearts. I will be one of those rays of light to encircle his path, because he has had a cold pathway indeed through life. You see that spirit communion is a flow from soul to soul; it is to give and take. Starting developments indeed are going to take place, as he the medium is going through changes and preparations. He feels it, but can not tell why; but they are nothing to what shall yet startle your whole country from its very foundations, and the ocean shall not prevent the spread of their power to other continents.

Why can not spirits communicate to you all that they know? They can; but why can not the child communicate or receive the experiences of the man? Development is such that it requires a peculiar soil, composed of elements that can only be watered with the streams of truth. Why have we not done what we have promised in the past?

We have, indeed, done our half; yes, we have done three-fourths, but you failed in your part. I have at last come back, and find a vessel in which I can deposit that force, not with a mighty flow of language, but in the manner that the souls of the race need to uplift them.

A gentleman called to see this medium recently, when I caused the medium to take an ordinary white paper card in his hand, and hold it up, and my name gradually appeared in raised letters upon it while suspended before him. It was me that did it, by combining my own and the associated elements of the medium; yes, I did it, and will do it again. For this purpose I come back not from the back seats but from the front ranks, and I will produce these effects again and even greater ones. It is a new phase of manifestations in the present age. It is the necessary changes going forward in the organism of the medium that makes him feel so. It is through this knowledge that we are endeavoring to prove to the world, that there is more truth in this philosophy, than you even dream of. Go forward and not backward, because numbers of angels are indeed waiting to give these truths forth. The God of truth has said that there shall be light, despite of every effort of man to the contrary. There shall be an overturn.

ing in the churches, and families throughout the land. They shall be tipped and tumbled until truth is recognized. My name is Alexander W. McCutcheon and my body has long ago been mouldering in the grave.

## INCIDENTS IN OREGON.

## Spirits Appear in Person to an Attorney at Law.

DEAR JOURNAL:—Your article on the talking spirit among the Catholics, in Nevada, Agnes McDonough, medium—puts me in mind of the Methodism in this place. Rev. Bowers, last Sunday claimed that the church militant was only separated by the thin veil of death from the church triumphant; that the spirits of their departed brethren and sisters still hovered around them, and communicated their love to them (meaning, however, their church love). "But," said he, "understand me I am no Spiritualist—their doctrines are low and contemptible—full of infidelity, and emanate from the pit."

Just so with those Catholic Fathers—they were afraid that Spiritualists would claim the manifestations witnessed by them as proof of Modern Spiritualism; so these Methodists while cheering each other on in their gloomy groaning work, by some allusion to the companionship of departed religionists of their order, are very careful to disclaim any such law as might be applicable to Modern Spiritualism. Of all things that most surprise me in this world, one is the fact that so many people can be found who refuse to hear the witnesses from the other shore, and prefer to accept as testimony, old written documents that they knew were originally gotten up by a priesthood in its own interest. Surely such people's heads must be cracked somewhere.

The laws of logic and the value of evidence, can not be properly weighed by them. Many of them appear to seek truth; but if it will not come within some narrow, creed-bound rule, learned from some popular church in the neighborhood, they instantly reject it. It is not truth they seek unless it is a popular truth. Spirit communion may come to them upon a religious law, but not upon a natural law. Creeds don't like nature, or natural law. Well, somehow the two don't agree. I have myself lately been the recipient of visits from natural (I mean not religious) spirits, who come to me upon natural subjects. Religionists deny me this privilege, and say, "Devils!" I will give two instances. I had filed a complaint in equity to establish a last deed. The deed had been made by an aged father to a most worthy and dutiful daughter, but was never recorded, nor any copy taken, and four years after the father asked his daughter for it, and she confiding in him gave it to him. There was trouble and discord among the children, and the father died without arranging the matter and the deed could not be found. Soon after I filed the bill, and at a time I was not thinking of that subject, but was sitting at rest in the open air near my office, the old man suddenly appeared before me, dressed just as in life, leaning upon his cane as usual. We conversed together. I said, "How are you, father?"

"I am all right," he answered. "How are you?"

"Well," I said, I then thought of the case, and said, "Well, father, you see I have commenced suit for your daughter to establish that old deed."

"What do you think of it?"

"I want her to have the land," he replied.

I then asked him, "Why didn't you fix up the matter in your life time?"

"I could not."

"He then disappeared. The significance of the last answer I found out when I proceeded to take the testimony. There was too much ill-feeling in some members of the family, to have fixed it up as he wanted. It would have made more trouble than the old man could bear. The suit resulted as he wished, and I saw him no more."

The other was a case in equity, to quiet title to land. The original plaintiff in the suit, and one of the defendants, had died, and the case was duly represented by their heirs. The equities were entirely with the plaintiff; the defendants had relied upon defective conveyances in plaintiff's chain of title, to get the land from him. I had just drawn up the findings of the court (the decision being for the plaintiff), and had read them over to the judge who was in my office at the time examining authorities in another case. I then sat down to my table to draw up the decree, and as I wrote the words in it, "and that plaintiff's title to said premises be forever quieted," instantly and without any thought of mine about them, the plaintiff and defendant in the Spirit World, came and stood over me and signified their joy and pleasure that justice and right was done, and that that trouble was over. The defendant in particular, who had in his lifetime been an eminent lawyer, seemed to be highly gratified that now no wrong would result from his inequitable act on earth.

Now, dear JOURNAL, and all good sensible people, why is it not as much God's good law for the spirits of our departed citizens to come back and express their joy and pleasure at acts of justice and right, regarding their once earthly affairs, as it is to come back and say that "purgatory is five minutes away," or that Methodist spirits hover around Methodist meetings. Surely the God that made all people and made them so different, could provide many ways for them to enjoy the life he gave them, either in the earth or spiritual spheres. Their narrow-gauge railways to and from the Spirit-land, are man's invention, and not the work of the Great All-Father.

Ever Yours, etc.,

Salem, Oregon. G. W. LAWSON.

## Spirit Faces on Windows.

A stranger visiting Rome Center, Michigan, would doubtless be surprised to see every able-bodied citizen carefully scan each pane of glass in his house at early dawn. The remarkable phenomenon of "Spirit Faces" on the windows of a number of houses in the town is the exciting cause of this general vitreous scrutiny. Although Michigan is not nearly so densely populated as Ohio, and can not boast of equality in the number of miles of railroad in operation, she can at least render the Portsmouth mystery, which excited attention a short time ago, a forgotten story. A physician of Rome Center was astonished one morning to find three human faces and the face of a black cat clearly portrayed on his windows. Having no faith in Spiritualism, he decided that the case was one of defective glass, but the appearance of faces in other residences rendered this improbable. The thing has become so common now that any one who can not boast of at least one spirit photograph is regarded as an object of suspicion. The faces can only be seen from the outside, and some of them rather dimly. One public-spirited citizen, determined to hold his high social position, exhibits the face of a beautiful cherub on an ordinary lamp chimney. The Spiritualists of the community are in high feather, and are doing a wholesale business in the reception of new converts.—*Inter-Ocean.*

## Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

DECORAH, IOWA.—W. Painter writes.—I wish a good test medium would visit this place a call.

ST. JOSEPH, MICH.—L. O. Root writes.—I wish some good medium would visit this place. I think they would be well sustained. Although there are not many Spiritualists here there are many persons who would like to have a chance to investigate.

DE KALB, ILL.—J. C. Clark writes.—Please find enclosed a post-office money order for your paper—the best paper, the free RELIGIO-PHILOSOPHICAL JOURNAL—the organ of free men and women who do and dare to do right and reason in the face of tyrannical infallibility.

SACRAMENTO, CAL.—P. W. Stevens writes.—Our dear good sister, Belle Chamberlain, has been here putting in blows that bring out the golden particles of truth in many souls. She has been over a large portion of the central part of the State with her deep logic and stern facts, everywhere adding to the numbers.

VOLNEY, IOWA.—S. H. Butts writes.—I herewith enclose remittance for the glorious soul-cheering JOURNAL. Long may it wave. May angels strengthen and sustain you in your noble work to elevate the people up to a higher plane of development, is the heart-felt wish of your friend and brother.

PUT-IN BAY, OHIO.—W. S. Wild.—I want you to send the JOURNAL to John Brown, jr., the son of old John Brown of Harpers Ferry. I wish E. V. Wilson could come here next summer and lecture. He could stand here in the grove and preach to his hundreds and thousands every day in the week. There are five mediums on the island but none of them developed.

BYRON, OHIO.—M. J. Ennis writes.—Superstition with our German Reform and Lutheran friends is giving way to some extent. Some of them will read the JOURNAL, and appear to be well pleased with the doctrines it advances. I think before the close of the year of 1873, you will have a number of subscribers from this place. The JOURNAL is doing its work in this neighborhood.

ATLANTA, GA.—R. P. Glenn writes.—In my travels I have with many remarkable occurrences which startle and sometimes frighten the people to whom I take pleasure in explaining the cause and assure them there is nothing to harm or frighten—only good to result from it if they will only accept it. Mrs. Ballou is lecturing here now and all are delighted with her. She is a pure woman of noble impulses.

HOLLISTON, MASS.—J. Merrill writes.—The oldest and most influential lawyer in the place is a good Orthodox church member, attends church regularly and pays tribute to Caesar, he told me not one month ago that he was not only ashamed of the doctrines of the church, but ashamed of himself, for there were scores in that church that he would not trust across the street with a five dollar bill.

NASHVILLE, TENN.—B. F. Adams writes.—You need not expect much from this quarter for something yet, for the people are afraid to own what they fear not dispute. The great Charles Foster was here a week. There was such a rush to see him that he could not give sittings to half that come. They all paid the five dollars willingly, and wanted to go again and many did crowd in the second time to the exclusion of others.

LAFAYETTE, OR.—W. Hanna writes.—Enclosed you will find a money order for two dollars for which send one box of Mrs. Robinson's Tobacco Antidote to my address. There has been one box of it used here by a friend of mine, and it has entirely cured him of an appetite for tobacco, and he recommends every one that wants to quit to get this remedy. Send me your terms to agents and I will either act as one, or secure some one who will.

REPLY.—The RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE as general agent furnishes sub-agents with the Antidote for twelve dollars per dozen—cash. Keep no open accounts with any one. On receipt of the cash it is sent by mail or express, charges prepaid by this House.—[ED. JOURNAL.]

MOLINE, ILL.—C. P. Mitchell writes.—I send words of encouragement and cheer to you for the fearless and outspoken words of truth as handed to us weekly through the columns of the JOURNAL. To me it is truly like an anchor cast in a sure place that can be depended upon through all conditions of life, and its teachings reaching from the Spirit World. The fiery ordeal has been yours, but like the sentiment in the words, "Truth crushed to earth will rise again"—so has the JOURNAL rose, tried by fire, its teachings brighter and its place in the family circle more sacred than ever.

WELLSVILLE, MO.—A. Davis writes.—Mrs. L. H. Perkins, of Kansas City, was the first to visit this place and speak in our new hall in response to our advertisement in the JOURNAL, inviting the attendance of all speakers of the medium. She has just closed a course of lectures here. Her lectures were intellectual feasts. We live in Wellsville, Montgomery county, Mo., ninety miles north-west of St. Louis, on the St. Louis, Kansas City and Northern R.R. The hall will be free to our speakers, and they can board with me free of charge. I live near the Depot.

TIPTON, IND.—N. W. Parker writes.—Believe us, dear brother, the JOURNAL is the most welcome guest that crosses the threshold to our domestic circle. We have been trying to heed its teachings and live the life that will fit us for the companionship of those blessed visitors who come to give us words of increased interest, and our companionship has been sweetened into a good clairvoyant, and, oh! the deep messages of the angels that were once so near and dear, now once more gladden our hearts and cheer us on to a higher life.

PINE ISLAND, MINN.—J. W. Harper writes.—The course pursued by the JOURNAL in regard to mediums is the only true course, and if all Spiritualists would adopt that plan there would be fewer heart-aches among mediums than now. We have quite a community of Spiritualists here, and all we need to awaken general interest is a good test medium and trance speaker, such as the gentle W. L. Jack. If this is so, what is it? Is it a part of the mind etc. If this is so, what is it? Is it a part of the mind etc. When we see the hand, we can feel it as we can the hand of a mortal friend. Of what is this hand composed? Is it not a substance? How can it dissolve and pass into nothing? If you will not admit the spirit hand to be a substance, will you please explain what becomes of the spiritual which we place on a plate for the spirit, and which immediately disappears? Where does it go to? How does the spirit convey it immediately into nothing? Will Dr. Henry C. Pierce please explain and infinitely oblige?

REMARKS.—There is a controversy between Spiritualists upon the question, Can a spirit pass into a closed room without similar means to those required by mortals? The question of the consumption of spirituals by spirits is unsettled; while one class contends that spirituals have entirely disappeared when set in a room closed against anything in the physical form, another class of reasoners say that the fact of its disappearance is no evidence that a spirit has eaten it. By and by we may, and probably shall, publish certain facts in regard to the power of mind over physical matter, that as yet have been observed but by few. We by no means desire to assume the prerogative of answering the question propounded to Mr. Pierce. The columns of the JOURNAL are open for that gentleman's reply.—[ED. JOURNAL.]

JEFFERSON, TEXAS.—M. Wicks writes.—Enclosed is a post-office order for another year's subscription for the brave old JOURNAL. I am here helping to lay another iron rail to bind the sunny South to the golden West, forging one more link to the chain of true civilization, and if our angel protector guards us well, we will scatter the old JOURNAL with its gems of free thought along our track to leave its footprints on the sands of time.

Thanks brother. Five thousand souls manifesting the zeal of yourself would give the RELIGIO-PHILOSOPHICAL JOURNAL a circulation within the space of one year that would result in opening up undoubted spirit communion in every neighborhood throughout the United States. What moral cords we are! Few dare to let their neighbors know that they take a spiritual paper, much less to show it and ask for its circulation. It is refreshing to know that an active R. R. man dares to speak out boldly in behalf of this paper.—[ED. JOURNAL.]

EAST HAMBURG, N. Y.—E. Montague writes.—We have had a little to arouse the thoughts of our conservative town. B. A. Seals has been with us near two weeks and he lectured in our Temperance Hall, but not to very attentive audience. He is a trance speaker and has but few equals. The influences that control him seem to be endowed with remarkable wisdom, illustrative of the truths of our beautiful philosophy. His poetical improvisations are beautiful, breathing forth the grandeur of his soul. We found in him a genial and true gentleman in our social circles. He did all he could in this high-bred and penurious place, and I wish him to go forth backed by all the influences my unqualified recommendations can afford.

ONEIDA, N. Y.—W. Irving Tillotson writes.—The meeting of the N. Y. Central Association of Spiritualists was largely attended. The Association has a corps of live officers, a good membership and the meetings are exceedingly interesting. Since last writing you, Bro. Gay, of Canastota, has passed over the river; also Bro. Phillips of the same place, both firm Spiritualists and workers in the cause, and many of our lecturers will remember these two brothers at whose homes they were ever welcome. Among the churches of this county a revival quiet, although at Morrisville, the county seat, an attempt has been made to start a so-called revival on the heels of the County Sunday School Convention, and a Battery was imported from Brooklyn for the purpose, and who informed the audience that he knew sinners were to be converted then, because he had written to the Fulton street prayer meeting; also to the Monday meeting at Boston, and the Monday prayer meeting at Philadelphia, and God had never failed, and he had made the request through these meetings. After two days this battery left with the promise that next week a battery No. two would come, so we may now look for a direct telegram from the Orthodox Deity, via the Fulton street prayer meeting.

PROVIDENCE, R. I.—T. G. Howland writes.—Dear Friend: I feel justified in using the term friend, for have you not proved that you are so? Have you not, for a whole year, sent me the best thoughts of numerous workers for humanity? Yes you have, and I have had the privilege of accepting such as I chose and letting the others pass for what they were worth—worth more to others, perhaps, than to me. The fact that I do not like a thing does not prove that the thing is of no value—it may be priceless to others. The "Circle of Light" for instance to some may be very luminous, but I take very little stock in it. We (myself and wife) feel a great interest in the "Gentle" Wilson (who by the way I don't know) and wish that he would sometime turn his steps Eastward, and when he does, let him not forget to come to Providence, and we will find warm friends and appreciative hearts at No. 61 Transit street. This afternoon we had a good lecture from Horace Seaver, editor of the Investigator. He gave a good discourse to a large audience who were evidently in sympathy with his train of thought. He rejoiced that he stood on a free platform where all who were opposed to bigotry and religious intolerance, could meet on a friendly footing, though differing in many points of belief, etc.; said that he had lectured to Spiritualist audiences upward of forty times, though he had never solicited the opportunity, but had always been cordially invited and met as a friend and treated as a brother. This evening his subject will be substantially "The Life, politically and religiously of Thomas Paine." He said, in connection with his remarks about being invited to speak to Spiritualists, that he had never once been invited to speak to an Orthodox congregation!

REMARKS.—We were very glad to chronicle an admission from Bro. Seaver of such liberality among Spiritualists, and hope our infidel brother will extend like civility to lecturers on Spiritualism.—[ED. JOURNAL.]

ROSCOE, ILL.—"Fair Play" writes.—Living in the quiet and beautiful town of Roscoe, and having been brought up and educated in the doctrine of Methodism, believing as we do that the doctrine they were the nearest right, when the doctrine of spirit manifestation was being taught in our midst, I like almost every one denounced the whole thing as a humbug; but living near and being acquainted with several very fine families who were Spiritualists, I was willing to lay aside prejudice and investigate the new doctrine. Having heard different persons tell what they had seen and heard—that did not satisfy me, I wanted some evidence. About the 8th of January Mr. and Mrs. Blair came to our quiet town, and created quite an excitement by Mrs. Blair painting beautiful flowers (pictures representing families) while blindfolded and in an unconscious state. Well, I, like others, thought that was a big humbug; but to satisfy myself, my wife (who was an unbeliever) and I called on Mrs. Blair and had a test. She was blindfolded satisfactory to us. In that condition she painted a beautiful picture of my family in flowers representing the sex in different colors, and those that had gone to the Spirit-land by white flowers. During the sitting, and while painting, the artist described persons or spirits standing around and near us, so minutely that we could at once recognize them as relatives that had gone to the Spirit-land, she having called some by name. The persons thus described were not known by any persons here. During the sitting I examined the blindfolding of the artist to see if the bandages had been changed, and was satisfied they had not. After seeing her paint, we were satisfied that she could not possibly be a humbug, and we were convinced that she can paint blindfolded, and describe departed friends to our entire satisfaction and that she is controlled by some power beyond our comprehension.

CARROLL, IOWA.—W. T. Minchen, Cashier of the Carroll County Bank, Feb. 4th, writes.—When my subscription to the RELIGIO-PHILOSOPHICAL JOURNAL expires (ticket on paper says 9Mar.3) stop it, unless you are willing to furnish it to me for \$1.50 a year; and if you are, write me upon receipt of this and I will send you my check for \$1.50 for one year's subscription from March 9th. If I am going to take a high priced paper, I will take the Boston Investigator as I am well satisfied there is much pandering to public opinion in the conduct of all spiritual papers that I have ever seen.

"PANDERING TO PUBLIC OPINION."—The foregoing letter, inspired, we think, by just \$1.50, will convey to our readers information that no one of them ever furnished before. The RELIGIO-PHILOSOPHICAL JOURNAL "panders to public opinion!" Was it in our "Search after God," or in our series of articles upon "Calamities," and their "Compensations?" We pander to public opinion do we, in our iconoclastic onslaught upon the fallacies of old theology, or perhaps when we say that all phases of religion originated in ignorance and have been nurtured in the lap of tyranny and fed upon the blood of reformers? The JOURNAL proclaims that thoughtful men and women, who have presumed to think outside of the popular Orthodox creed in every age, have been subjected to stripes, dungeons, instruments of torture, the burning

pile, the cross and the gallows, and in modern times to scoffs, sneers, fingers of scorn and every means of oppression that the laws of the age tolerate by religionists. Is that "pandering to public opinion?" If we were to send the paper to our correspondent for \$1.50 a year we should sink just \$1.25. Inasmuch as he intimates that he is willing to pay a high price for the Boston Investigator we shall be very much pleased to have him do so. Our contemporary is not, if we are, guilty of "pandering to public opinion." We hope our correspondent in the generosity of his soul will send an endorsement fund to Bro. Seaver for the benefit of the Investigator—a paper that does not "pander to public opinion." We, and most of our subscribers think all free and independent newspapers ought to be sustained by patrons who are willing to pay cost at least.—[ED. JOURNAL.]

## The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

## Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.]

## TESTIMONIALS.

## Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871.  
For sale at this office. \$3.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Corner Adams and Fifth Avenue, Chicago.

Agents wanted.







## Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different county places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Van Wert, Ohio.

E. V. WILSON, DEAR SIR:—Your letter, dated the 12th inst., directed to Grimes McConahy, of this place, has been received and contents noted. In reply to your proposition to stop with us four days in January, when on your way East, I must say that we have no fifty dollars. There are only about three families of Spiritualists in this town, and we are all poor (hirelings), earning our bread by day's work. We had hoped that, as you passed through this place going East in January, you would stop with us, and we would pay you all we could, as none of us can earn fifty dollars in less than two months; so you see we will have to be content with a less gilded religion—the heritage of all poor. With many thanks for your good intentions, I remain your friend,

WILLIAM KIMMELL.

The above letter is an answer to one written by us on the 12th of December, 1872, to Grimes McConahy, in answer to one from him, asking us to lecture in Van Wert, we asking fifty dollars for our service of four full days in the lecture field. Van Wert is one hundred and eighty miles from Chicago—fare six dollars and thirty cents; dinner seventy-five cents; hall at least twenty-five dollars—four days' work and return expenses, and one day to return home in, seven dollars and five cents—making clear expenses of cash out, fourteen dollars and ten cents, with just what these families of Van Wert felt disposed to pay us. No, friend Kimmell, we have had enough of that kind of pay, and shall work no more for it. We are poor, and supporting a large family of ten persons. Our own personal expenses are four dollars and forty cents a day, one day with another, the year through, and that, too, in the face of the fact that we do not smoke or chew tobacco, drink whiskey or go to negro shows, or to the circus. We work hard for our pay. We earn our money, and can not work for less. Our price is not extravagant, and it is hard work for us to live at this rate of pay, and we consider your reflections a sneer. If we buy butter, cheese or meat of a Spiritualist, we have to pay the highest cash price for it every time. If we owe a dollar to such men as you, and do not pay the day it is due, we are at once in receipt of a "dun," couched in such language as the following: "I want my pay. Are you a Spiritualist, and teach the divine ideas of Progression, and not pay me what you owe me?" and yet you call on me to deliver one or more lectures for you at the rate you please to pay me. No, friend Kimmell, that will not do.

We average four letters per day from Spiritualists all over the country, of the type and character of this letter from Van Wert; those who flout Progressive ideas, and are in want of divine truth and tests from spirit-life, who are willing to bore a medium to the death, and then pay them ten or twenty cents, and use twice the amount per day for tobacco or whiskey, or give fifty cents to see a negro dance or monkeys cut capers. We once spoke for a man in the West who cut us down in our pay, and that, too, when he was worth one hundred dollars to our one, and the next day gave to a popular church in his place, more money than he was to pay for four lectures from us.

We write not in a spirit of fault-finding, but of reproof. We are well paid for our work, and intend to be. We give largely of our substance and do our full share toward supporting the cause of Spiritualism, and shall continue to do so.

We are in receipt of other letters from weak-kneed Spiritualists, which we shall review in good time, but not now. On the other hand, we are in receipt of calls from every part of the country, soliciting our aid, and accepting our terms at once, and our time is all engaged to May, 1873. These calls are from men and women who are willing to pay more to hear from the dear ones who have gone on before them, than to hear Negro Minstrels sing.

### "The Prayer Gauge."

Professor Tyndall seems to have shocked Christianity in a fearful manner, by his proposal "to measure prayer." Everywhere in churches, conventions and conferences, Christians are disturbed and are denouncing the proposition of the Professor as "Atheistic and blasphemous," hence it is rejected.

Will Professor Tyndall make this proposition to the world? First, let a hospital in London or Paris be set apart for the church. Let the Catholics have full charge of one half the patients, and the Protestants the other half. Let the subjects in the Protestant wards be Catholics, and those in the Catholic wards Protestants, and let us bring but prayer and faith be expressed in these wards, and at the end of the year weigh results.

Second, let science through her doctors have the full charge of a hospital in the same city with our Christians, where there shall not be a prayer made during the year, and only such treatment as science may determine, and let the number of patients be the same and at the end of the year count results.

Third, Give the Spiritualists a hospital in the same city. Let us have an equal number of patients, taking our chances. Let us come in with our magnetizers, healers, seers and clairvoyant physicians and at the end of the year weigh results.

We will not declare the proposition to be "Atheistic or blasphemous," for we believe in God, science and the power of spirits to heal the sick, and we believe in our mediums.

Christians, in rejecting Professor Tyndall's proposal, you refuse to test the power you claim to receive from Jesus. You deny the teachings of the old and new Testaments and concede that you are not called of Christ and that you have not the power he gave his disciples.

We, the Spiritualists have that power—the power from God through spirits, who were once men and women, who in the language of John's angel on Patmos, can say, "I am he that liveth and was dead, and behold I am alive forevermore."

O ministers of Jesus Christ! O Christianity, how are ye fallen! The Rev. Professor Braden said to us in Cleveland, Ohio, in March 1871, when discussing Bible Spiritualism,—"Sir, there is the rock of ages, the word of God, the Bible, sustained by logic, science, history and God." Professor Braden is a Christian minister and believes in Jesus Christ. Professor Braden said to us, "When science sustains Spiritualism I shall accept it." Science has and does sustain Spiritualism, and we say to all ministers of Christ, gentlemen, when you have fully accepted the Prayer Gauge, laid down by Professor Tyndall and are fully sustained, we will believe in you, and not before.

THE address of Bryan Grant, Esq., is 134 East 112th street, New York.

P. R. LAWRENCE, will lecture at Wellsville, Missouri, February 22d.

DR. W. PHIBSONS has reached Richmond, Va., where he will remain for the next sixty days.

THE address of J. B. Tucker, semi-trance speaker and healer, Plattville, Grant county, Wisconsin.

WE have received numerous articles lately, relating to Von Vleck. It is useless to publish them as everybody knows his character already.

Mrs. M. J. WILCOXSON will speak in Kansas City, Missouri, during March. Will receive calls for the month of April in Missouri or Kansas. Address at Lawrence, Kansas, until March 1st, then at Kansas City, Mo.

BROTHER S. B. HOLLOWELL informs us that the Spiritualists of Mercer county, Illinois, will hold their second quarterly meeting at Aledo, in Byer's Hall, on Saturday and Sunday, March 1st, and 2d. Sister M. H. Parry will be the principal speaker. Arrangements have been made with the Button House, to keep those attending the meeting at reduced rates. Mrs. Parry will also speak in New Boston, Ballard's Hall, on Sunday, March 9th, three lectures.

### J. B. Fayette, Spirit Artist.

Mrs. A. D. Smith, of Downer's Grove, Du Page Co., Ill., called upon us a few days ago and informed us that she was in possession of a spirit portrait of her husband, executed by J. B. Fayette, Spirit Artist, of Oswego, New York.

She says that it is a very correct likeness, even to the shading of his whiskers and the vest he wore. It was a *fac simile* of the wedding vest in which he was dressed at their wedding.

We have often spoken of Bro. Fayette as a Spirit Artist. We know him to be a strictly honest man. If he can not get the likeness of the person sent for, he invariably refunds the money sent.

His terms are ten dollars in advance. He requires the name of the deceased person, their age at death, and the length of time since death.

Spirits when able to do so, go to him on receipt of such letters and introduce themselves as the person named. He then paints their likenesses if they can hold materialization, or impress their features on his mind strong enough for him to do so.

### Tobacco Antidote.

DEAR MRS. ROBINSON:—Enclosed please find two dollars for a box of your Tobacco Antidote. You remember I obtained a box of you for my brother, Stephen Ashley, and it has entirely cured him of both chewing and smoking. He has chewed and smoked tobacco for twenty-five years. Would you like to have an agency in this part of the country?

Respectfully Yours,  
CHRISTINA FRABER.

Centerton, Huron Co., Ohio.

REPLY:—The RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE will give you an agency. That house is my general agent and appoints all sub-agencies.

MRS. A. H. ROBINSON.

### Speakers Register.

We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture—others never took any pains to see that we were correctly informed of changes in post-office address. The result was the Register was no guide to the public as designed. Speakers who feel desirous of having their appointments published, will be accommodated by simply reporting from time to time to this office.

A REPUTABLE YOUNG LADY WOULD LIKE to correspond with a gentleman with a view to matrimony. Address ANNIE 894 Indiana Av., Chicago.

\$5 to \$20 per day! Agents wanted! All classes of working people, of either sex, young or old, make money and work for us in their spare moments, or all the time, than anything else. Particulars free. Address G. Stinson & Co., Portland, Maine.

5,000 AGENTS WANTED.—SAMPLES SENT free by mail, with terms to clear from \$5 to \$10 per day. Two entirely new articles, saleable as flowers. Address N. H. WHITE, Newark, N. J. [123234]

PROGRESSIVE Harmonical Community. Chartered Nov. 25th, 1872. Founded on the principles of the Harmonical Philosophy. Address G. W. GORE, Box 42, Lamelle, Marshall Co., Iowa. [13161m12]

ROCKY MOUNTAIN. Greatest Weekly Newspaper of the Great West. Fifteenth year. Advertise in this paper. 40 columns. Init. Send stamp for specimen copy to Wm. N. BYERS, DENVER, COLORADO. NEWS! [1322-10]

THE FRIENDSHIP COMMUNITY. Is located near Buffalo, Dallas Co., Mo., where it has 500 acres of good prairie and wood land, on which its members all live and work together, giving all their property and labor for their mutual assistance and support. No interference is made with the religion or marriage of the members; but equal rights are allowed to all, both men and women, in its business affairs. A few more members can now be received. "THE COMMUNIST," its monthly paper, will be sent free to all desiring further information. Address Alexander Longley, Buffalo, Dallas Co., Mo.

### The Progressive Community!

Is located near CEDARVALE, P. O. HOWARD CO., KANSAS; it is free from debt and has 200 acres of choice land. The founders started the community nearly two years ago, have such improvements as are necessary for a comfortable living, and now the Co-OPERATION of EARNED COMMUNISTS wanted for the BETTER REALIZATION of a true home based on EQUALITY, FRATERNITY and LIBERTY.

For particulars Address WM. FREY.

### HOW TO PAINT.

A COMPLETE COMPENDIUM OF THE ART. Designed for the use of the Tradesman, Mechanic, Merchant, and Farmer. And to guide the Professional Painter. CONTAINING A plain common-sense statement of the methods employed by painters to produce satisfactory results in plain and fancy painting of every description, including gilding, bronzing, staining, graining, marbling, varnishing, polishing, kalsomining, paper-hanging, striping, lettering, copying, and ornamenting. With formulas for mixing paint in oil or water; descriptions of the various pigments used, their average cost, and the tools required, by F. B. GARDNER, Author of "The Carriage Painter's Manual." Price, \$1.00; postage, 8 cents.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street, and Fifth Ave., Chicago.

## Prof. S. B. Brittan's Quarterly

JOURNAL OF SPIRITUAL SCIENCE.

Literature, Art and Inspiration.

Is just published, and has occasioned a sensation among the intelligent classes in every part of the country. The Secular Press pay great deference to this stately visitor to their sanctum, in some cases giving a whole column to a most respectful consideration of its peculiar claims. Dr. Brittan numbers among his contributors some of the more

BRILLIANT AND SCHOLARLY MINDS OF THE AGE,

and is thus prepared to deal heavy blows at popular errors, and to illustrate the vital truths of the time in the most attractive manner. If the Spiritualist would silence the vicious and criticisms of the outside world, let him subscribe for this *Journal*, place it on his table where every caller may see it; or lend it to his unbelieving neighbors. Those who read it will neither go away

### SCOFFING ABOUT GHOSTS!

nor to ridicule the character of our Spiritual Literature, which has become the chronic habit of the opposition. BRITAN'S JOURNAL presents strong claims to the cordial patronage of every rational Spiritualist and the friends of genuine Reform of every name and class.

Let some one in every Western city and town take the matter in hand, get up a Club, and forward the names and subscriptions. News Agents and the Book Trade supplied at reasonable discount. Address the Editor at Newark, N. J.

v13n2313

## THERE! THERE! IT IS DONE!

Yes, reader, my soul-child is BORN and his name is Rastus Wake-up-the-dead-churchmen, which being interpreted means COMMON SENSE THEOLOGY.

This child was begotten by the wisdom of self-evident principles, hence he is profoundly legitimate. He stands alone from his birth, says nothing but in rhyme, and never talks without saying something. He was born without any "veil over his face," but with the key to theological mysteries in his hand. Seibers, Pharisees and Hypocrites turn pale in his presence and yet he is a spicy, serio-comic fellow who cracks jokes just as easily as he cracks the shell of popular appearances. See how he floors the Devil.

The uncontrolled propensity Of heads too full at the base, Now answers will to all the Devil That ever cursed the race.

Thus he answers hundreds of the gravest questions of theology. More than three thousand of these logical, self-evident, well digested rhymes await your acquaintance. Those two hundred camp-meeting subscribers will please take note and send for the prodigy. Price, post-paid, in full dress \$1.50. In common garb \$1.25. In morning wrapper \$1.00. Address his private Secretary D. Howland, Hamilton, Lewiston, Me.

S. B. Rastus was not "still-born," nor born to be still. Agents are jubilant, expression and post masters are already busy in his service. He takes because both his eyes are "single" to the naked truth.

### "ABSOLUTELY THE BEST PROTECTION AGAINST FIRE."

Over 1200 actual fires put out with it.

MORE THAN \$10,000,000.00

WORTH OF PROPERTY SAVED FROM THE FLAMES

THE B A B C O C K

FIRE DEPARTMENTS in the principal Cities of the Union use them daily. They are Safe and Simple, and a powerful protection.

THE GOVERNMENT has adopted it. Forty-six RAILROADS use them. INSURANCE CO'S reduce rates where it is introduced.

ALSO, THE

Babcock Self-Acting Fire Engine, FOR CITY, TOWN AND VILLAGE USE.

It is more effective than the Steam Fire Engine, because it is instantaneously ready and throws a powerful stream of carbonic acid gas and water for any length of time.

It is the Best and cheapest Fire Engine in the world, and comes within the financial abilities of every place. It does not require an expensive system of water works, and is never out of repair. SEND FOR "THEIR RECORD."

F. W. FARWELL, Sec'y, 78 MARKET ST., Chicago.

v13n21m6

Physiology and Hygiene of Marriage.

THE HERALD OF HEALTH for February contains a scientific paper of remarkable value on the above subject. It is translated from the French of Deby and should be read by every person married and single. The January number contains a most excellent essay on the

CONDUCT OF LIFE,

written by that old heathen philosopher Isocrates, 2,300 years ago. Each number contains over 50 pages and is full of most valuable matter. THE SCIENTIFIC AMERICAN says, "The Herald of Health contains more sensible articles than any monthly that comes to our sanctum." We will send either of the above numbers for 15 cents, or both for 30, or a year for \$1.50, or a sample of last year for nothing.

WOOD & HOLLBROOK, 15 Leight St., New York.

P. S. "The March number will have a paper entitled DO MOTHERS MARK THEIR CHILDREN?" And another giving statistics against vaccination.

v13n2313

Talks To My Patients

Hints on Getting Well and Keeping Well.

BY MRS. R. B. GLEASON, M.D.

The author says, "I do not write for the public or 'the profession' but for those friends who want Hydropathic and Hygienic hints to help them meet their home duties. The book is not intended to do away with doctors, but to aid the young wife when there is no experienced mother or nurse at hand, to advise in emergencies, or to guide in those matters with which woman's life is so replete. The book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions how to relieve pain or better still, how to avoid it.

Cloth 12 mo 228 pp. \$1.50; Postage 20 cents.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street and 5th Ave., Chicago.

One Hundred and Forty-two Illustrations.

"The Fountain: With Jets of New Meanings."

By ANDREW JACKSON DAVIS.

Read Jets! Read Jets! Read Jets! Beautiful Paper, Fine Press-work, Superior Binding. Price, only \$1.00; postage 16 cents.

Illustrated with One Hundred and Forty-two Engravings.

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## THE LAND

DEBATABLE

THE DEBATABLE LAND

BETWEEN

THIS WORLD AND THE NEXT

WITH ILLUSTRATIVE NARRATIONS

BY ROBERT DALE OWEN

Author of Foot-falls on the Boundary of Another World, "Beyond the Breakers," etc.

CONTENTS:

Prefatory address to the Protestant clergy.

BOOK I Touching Communication of Religious Knowledge to Man.

BOOK II Some Characteristics of the Phenomena.

BOOK III Physical Manifestations.

BOOK IV Identity of Spirits.

BOOK V The Crowning Proof of Immortality.

BOOK VI The Spiritual Gifts of the first Century appearing in our times.

The world-wide reputation of the author as a Statesman, Diplomatist, and writer, his earnest and varied life in connection with the rise of the manufacturing interest in England, the Socialistic Movement in this country, the political affairs of thirty years ago, the career of a Diplomatist at the Neapolitan court but last and greatest of all the Growth of MODERN SPIRITUALISM affords an absolute guarantee that any work from his pen must be of the highest order and absorbing interest. The large sale and extended interest manifested in all quarters upon the publication of Debatable Land is sufficient evidence of the author's reputation and its continually increasing sale proves it to be a work of great ability and one eagerly demanded by the public and meeting the highest expectations. Mr. Owen's "Foot-falls" has reached a sale of over TWENTY THOUSAND copies and is still selling well. Debatable Land bids fair to exceed it in popularity. It is a large handsome twelve mo book of FIVE HUNDRED and FORTY-TWO PAGES handsomely bound. Price \$2.00. Postage free.

For sale wholesale and retail by the Religio-Philosophical Publishing House Adams street & 5th Avenue, Chicago.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was surprised to find that it was the first application that had been felt upon the scalp, it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer queries as I desired.

Springfield, Mo. M. R. SMITH.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and plively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage.

TREES! TREES! TREES!

Some eight years since, traveling in cold regions witnessing the great want and desire for fruit, and the expense and disappointment in trying to raise the common apple and berries, I determined to make ample provision, and that varieties of fruit could be found adapted to such localities, and noticing the CRAB apple flourished and fruited in all sections and conditions we saw it only necessary to obtain suitable varieties of fruit of that species of tree to obtain the desired object. And after much effort we have obtained several varieties of great beauty and excellence, much preferred to the apple for sauce, pies, cooking, drying and cider, and some valuable for eating from the hand, and one sweet, superior for baking. None need pairing for drying or cooking in any shape.

Not only is the crab a great acquisition to cold climates, but New England and the older States where the apple is fast falling, may find them equally valuable both for fruit and stocks. But we do not recommend forstocks the slow, growing, common Libanian. We have some varieties, much more vigorous growers than the apple, being as large at five years as the apple at nine or ten.

They generally fruit the second year, and numbers to whom we have sold in lots have gathered a barrel each, from trees only five years planted, which sold in Boston, at TEN DOLLARS A BARREL, giving them \$7.50 EACH TREES. Mr. L. D. Herrick, of Randolph, Vt., under date of Nov. 19th, 1872, says in reference to the fruit of crab trees purchased of me: "I gathered last fall from the 380 trees 43 barrels. 29 I sent to Boston, which sold for \$172, besides one barrel Hyslop (being too ripe) sold for only \$12. From the remainder I made five barrels of cider. If I had had then the experience in shipping fruit I now have, I would have received from this lot to one half more than I did."

The following is from one of our most respected citizens, a large and successful fruit grower:

E. SHARP & SON:—You inquire how I succeeded with the crab trees I bought of you four years ago. They came into bearing the second year, and last Fall I sold over 40 dollars worth of the other at \$10 a barrel.

LaSalle, Niagara Co., N. Y., May, 2nd, 1873. A. M. Chesbrook. His experience induced him to purchase of us last Spring 500 more of the same kind. We sent our fruit to Boston last Fall. One variety we sold at \$16.66 and the other at \$10 a barrel.

Value as stocks.—The Wisconsin Horticultural Society, strongly recommended them as stocks for the apple. A correspondent of the Country Gentleman writing from Farmington, Maine, states the following:

"It is claimed for this method that the trees are hardier, more vigorous and come into bearing the second year. I, myself, last autumn, visited an orchard of 400 trees thus treated nine years old, which yielded the past season 220 barrels of very fine fruit."

A gentleman from Pennsylvania, stated to us lately, that his father planted a crab orchard and some years past grafted it entire to choice kinds of apples, that it commenced bearing the second year, and although other orchards in the vicinity had failed of fruiting, that had borne abundantly every year, and had made a vigorous growth, and was now the most valuable orchard in that part. And should New England and other parts where the apple is failing, resort to the crab (which is the parent of the apple) for stocks, they might probably have fruit as abundant as in years past.

WE HAVE FOR SALE A GENERAL ASSORTMENT OF NURSERY STOCK, AND OVER A MILLION TREES OF APPLE AND CRABS OF DIFFERENT VARIETIES, ADAPTED TO ALL LOCALITIES, FROM ONE TO FIVE YEARS GROWTH.

The senior partner having seen over eighty years of active life, it is intended soon to close our business, and we shall sell at very reasonable prices. Should individuals or neighbors join and order 300 or more, they will be furnished much below the retail prices. They can be boxed and sent to any railroad depot ordered.

E. SHARP & SON. Lockport, N. Y., Jan. 15th, 1873. v13n2018

## New Advertisements.

SPENCE'S

Positive & Negative Powders.

The Magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure success.

The Positives cure Neuralgia, Headache, Rheumatism, pains of all kinds; Diarrhea, Dysentery, Vomiting, Dyspepsia; Flatulence, Worms; all Female Weaknesses and Derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all inflammations—acute or chronic—of the Kidneys, Liver, Lungs, Womb, Bladder or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds, Scrofula, Nervousness, Sleeplessness, etc.

The Negatives cure Paralysis, or Palsy, whether of the Muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the Positive and Negative are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller Lists of Diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

AGENTS WANTED Everywhere.

MAILED POSTPAID Box, 44 Pos. Powders, \$1.00